

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, OCT. 17, 1907.

NEW SERIES VOL. IX, NO. 42

If all women would turn politicians and breathe their politics into the cradle, declaring on the strength of their mother love, and by their faith in Almighty God, that their boys must become honest voters and incorruptible legislators, they would accomplish more than a thousand civic federations.

America does not need physical development. The great need of America is the preaching of moral conviction and intensity so that theft shall be known as theft and lies known as lies. And to help in accomplishing this the teacher must have the missionary spirit, the spirit which gives and asks no return but the joy of seeing fruitage from its work.—James M. Taylor.

That nation which could insure that its children should spend their short and vital early years among healthy, happy surroundings, suited to their time of life and state of serviceable manhood and womanhood,—that nation would in a few generations stand out from among the rest of the world as something almost superhuman.—Sir Oliver Lodge.

Philosophy in every language has whetted dialectic and has prescribed exact meaning to words of daily speech. It has forced the contemplation of high ideas, has expanded the intellect and strengthened the will. With this fascination of introspection it has allured the conscientious and has awakened the lethargic and earth-bound to new realms of vision. Wherever it has imposed the thralldom of no ipse dixits and has asserted for itself no claim to infallibility, it has been ennobling, uplifting, beneficent.—Prof. Edwin A. Grosvenor.

Hundreds of churches are dying because they live for themselves. This is not the spirit of the Cross, and churches that live it ought to die. Our denomination would be far better off if its statistics were not padded by a multitude of dead churches composed of dead members, who do nothing for anybody other than their dead selves. Dead branches add nothing to either the beauty or the vitality of living trees. Our Savior used some strong words about branches that bore no fruit, and this too applies to churches as well as persons.—W. C. Kitting.

The people of this country are not at war with business or with honorable business organizations. They have no desire to fetter lawful enterprises or to impair the confidence which is essential to the maintenance of our prosperity. They do desire to thwart every attempt to secure or retain an improper advantage through unjust discrimination or governmental favoritism. If those who are sympathetic with this desire will encourage the justice and reasonable disposition of each question upon its merits and promote the rule of common sense, we shall attain the desired end and prevent democracy from suffering at its own hands.—Charles E. Hughes.

The sincere and exemplary life of a Christian is a necessary and effective element in convincing men of the value of the

gospel, but the spoken word is the sword of the Spirit that convicts them and converts them. A good life is like the background of a picture which sustains the foreground and gives it impressiveness. Men who respect the pure Christian life of their mothers are converted by the word of those witnesses of truth. However holily we live we must not neglect to use the word of truth which is Christ's appointed and honored instrument of conversion.—Watchman.

Men are of more account than money. And the church is to insist on it, and to try to make real the fact of brotherhood. I do not mean that you are to endeavor to make people of entirely different tastes live together and do the same work together. I do not mean that you are to bring the woman who washes for a living into the midst of the wondrous discussions of some woman's club. That is nonsense. But I mean that you are to make these people believe that they are of the same human stock, that at bottom their needs are identical, and that Christ Jesus demands that in their relations with each other, they do the brotherly and sisterly thing. Practical brotherhood, that is the ideal of the church. No rich, no poor; no Jew, no Greek; no banker, no weaver; but men and women all one in Christ Jesus.—Arthur W. Cleaves.

The American citizen of the next twenty-five years is to have most difficult problems forced on him for solution. There are to be great changes in the unwritten law of custom; vast changes in formal legislation. The masses are in moods which mean attack upon traditions. Some of the oldest bases of social order are marked for undermining. Others are being examined to see if they shall be permitted to remain. Nothing venerable or sacred escapes scrutiny. The sceptical spirit which once attacked religion now undermines the established order of modern civilization. The question of property in land, of the proper basis of taxation, of the scope of government, of limit to personal wealth, of the rights and powers of corporations, of the vanishing line between state and general legislation, all are under scrutiny, if not under change. Nothing is now taken for granted. Few say, "that which has been shall be." The test of permanence, the prophecy of enduring, is with most minds the reputation of the institution to the greatest good to the greatest number.—Daniel Ayres Goodsell.

The National Reform Association has issued a plea for a wider and more suitable observance of Thanksgiving Day. It argues that the one day in the year in which we make general and express acknowledgement of our dependence as a nation on God and of the benefit we receive from him ought to be marked by a more general cessation of business, and on the other hand ought not to be given over to dissipation or to frivolity. It suggests that the two most appropriate and most useful ways of observing the day are public worship and family reunions. Thus at once we strengthen home ties and pro-

mote the influence of religion. These observances are most in accord with the traditions of the day and the proclamations of our Governors and the President of the United States. Pastors and churches are requested to arrange for service in the largest possible number of churches. Young People's Societies are requested to assist in decorating the churches, in preparing the music and in distributing gifts to the poor. And all citizens are urged to regard church attendance on that day as not only a Christian but a patriotic duty, and a mark of good citizenship.

The recent encyclical issued by the Pope of Rome is causing no small agitation in the Roman Catholic church itself, especially in France and America. In this day of free institutions and democratic ideals, when a pronouncement like the following is issued it is to be expected that even good Catholics, notwithstanding the doctrine of infallibility, are ready to affirm that if the ban is enforced it will lead to a schism in the church. The dictum of the pope is as follows: "Everything must be done to banish from your diocese every pernicious book. The bishops are to be above all human fear, to trample all fleshly imprudence under foot, and, heedless of the outcry of the wicked, are to remember our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them but a duty we impose on them." This censorship is enjoined against what is defined as modernism, but the hierarchy should have learned long ago that men cannot be compelled to cease thinking nor will they conclude that Roman Catholic truth and light alone are the only true science and progress. The church will probably discover that the day is past for a "reconstruction of the Roman inquisition."—The Standard.

No man has the right to assert as a fact anything that he does not know is a fact. Yet the conversation of most persons is made up largely of statements that are not based upon first-hand knowledge. Therefore the conversation of most persons lacks conviction and interest, and carries little weight. Once in a while one meets a person who is chary of making positive assertions, who talks neither glibly nor voluminously, yet whose quiet manner and carefully chosen words have peculiar impressiveness. The secret of such a one's exceptional power in conversation is simply that he refrains from talking about matters in which his knowledge is not first-hand; or if, for good reason, he speaks of that which is not a matter of positive knowledge to him, he makes it plain that he is giving opinion, not fact. How the general adoption of this simple rule would dignify conversation and multiply its value! How it would clear the atmosphere of gossip, and the brain of hazy, foggy counterfeits of knowledge! But it is easier to talk than to keep still, and easier to use some other fellow's second-hand fact than to dig out our own for ourselves. That is why so few of us are in the exceptional class of good conversationalists. Sunday School Times.

October 17, 1907.

When Shadows Fall

When shadows fall, dark seems the way,
With saddened hearts life's path we tread
The soot of gloom it wears;
And when the sun all is fled,
When shadows fall.

That heavily the tired soul cries,
And with impatient trust,
And long to leave the realm of gloom
For brighter lands and sunny skies.
When shadows fall.

'Tis well the days of dream and song,
When a shadow comes to mar,
And with faltering faith we walk
In happy mood 'neath hope's bright star.
When shadows fall.

But thy those prayerful lips are trained
To say, "Thy will be done"
Can brave the face the storms of life
Without the cheer of sun.
When shadows fall.

For will they know some angel true
E'en though the darkness guides,
All weary heavy laden souls
When light the darkness hides,
When shadows fall.

This angel we have called her love—
She calms our doubts and fears,
And cheers us with her words of trust,
And wicks away our tears.
When shadows fall.

She bids us to forget our woes
By speaking words of cheer,
That all will soothe some saddened heart;
Thereto says to us be dear,
When shadows fall.

She leads us to fair duty's realm
And with us she stays
And in her name she bids us toil,
And after seem the darkened days,
When shadows fall.

When shadows fall, 'tis best they should,
For of some heedless soul of earth
To lose the sweetest plea submissive yields
And claims a new diviner birth.
When shadows fall.

Ada Christine Lightsey.

Dedicated.

Current and Christian Ideas of Progress.

Outline of opening address at the Southern Baptist Theological Seminary by Prof. Geo. H. Rager.

The Honorable James Bryce, in his recent address of Progress before the Phi Beta Kappa Society, of Harvard, published in the *Atlantic*, felt compelled by the facts of the case to acknowledge that the belief in human progress has become almost an article of faith; that the so-called law of progress is now commonly held to be axiomatic; and that a philosophy of history has arisen which insists on regarding all events as tinged by a constant law, almost like a law of nature, to bring good out of evil and a higher good out of lower.

Among the various causes that have worked toward this he recognizes as powerfully operative Christian faith, on the one hand, and agnosticism on the other. "Pious minds who are filled with reverence for an over-ruling providence," he says, "and other minds, not so pious, whose loss of faith has made them concentrate their in-

terest on the development of humanity on the planet it occupies, have by different roads brought themselves to the same belief, that all things either have been ordered, or are of themselves working for the best in this present world—the best of all possible worlds."

The pessimists, he considers, are for the moment "a dispirited minority," but he forecasts, "Their chance may come again; and the main issue is not so free from doubt as to disentitle them to a fair hearing." Then, forthwith, if I read this philosopher and statesman aright, he proceeds point blank to join "the dispirited minority" and to play the role of a pessimist. Not only does he tell us that this faith in progress has no scientific character—it is in his view "a mere *a priori* assumption;" but he adds oracularly, "whoever desires to examine the question fairly must rid himself of all these optimistic fancies and be content to take the facts as he finds them." Then his conclusion is fairly weighted with pessimism. What could be more gloomily pessimistic, for instance, than his closing words: "The bark that carries man and his fortunes traverses an ocean where the winds are variable and the currents unknown. He can do little to direct its course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began." Could Schopenhauer himself, or even Heeekle, the atheist, state the case in harder or less hopeful terms?

Let us note then, according to this high authority, we are forced by the facts of the case, if viewed under the searchlight of science and philosophy alone, to conclude that the question that men's minds have been occupied with "ever since man disengaged himself from nature and began to reflect on his place in the universe," whether the race as a whole is really advancing, and towards what possible future, is left as much in the fog as ever. The masterly array of facts and the fine determination to hold himself down to the facts, the wonderful knowledge of history, life and the sciences shown by the learned author, no less than the philosophic temper and power of interpretation displayed by him, serve to make his gloomy conclusions only the more noticeable and impressive. The whole temper and method, as well as the cheerless conclusions of the address; its remarkable breadth of view no less than its wall-like limitations, represent and interpret a certain school of philosophy or coterie of thinkers, that is now much in evidence and widely influential, especially in educated circles. For this, as well as for other reasons, the address is well worth the study of ministers of the gospel, as of other leaders of opinion who are interested in the great social, economic, ethical and theological problems still awaiting solution. Taking the physical structure, for instance, he asks, "Is mankind becoming stronger, healthier, developing better stocks? Considered as an acquisitive being, has man more of the things that make for comfort and give leisure? Intellectually regarded, has he a higher intelligence, more creative capacity, more susceptibility to aesthetic pleasures? Considered in his social relations, has he more freedom? Is there less political oppression, and fuller security of life and property? Lastly and chiefly, is man improving as a moral being? Is there more virtue in the world, more justice, sympathy and kindness? Such are the questions raised, and many others are suggested, chiefly, it would seem, to show the intricacy of the subject and the hopelessness at this stage of the world's history of pursuing such a quest. He executes a sort of skirmishing recon-

naissance all around this great primal problem of the progress of the race, accomplishing little more, after all, according to his own confession, than to give us a bit of help here and there toward defining the problem, and then doling out to us some dismal conclusion on the main questions which most deeply interest us—whether the human race as a whole has made, or is ever likely to make, any real progress. The address is luminously informing, but far from cheering. It is as significant for what it does not say as for what it says. It leaves ample room and by implication makes urgent call for a gospel of hope, for a faith in the possible future of the race derived from some higher source than science or philosophy thus interpreted. So, in view of the apparent hopelessness, agnosticism and pessimism of the address, I venture to raise the question if there is not another reading of the facts in the case that is less hopeless, less charged with pessimism. It is a significant and grateful fact that there is another way of thinking and of interpreting the facts represented by a man of science, quite the equal of Mr. Bryce, who, reasoning without reference to revelation as decisive in the case, takes a brighter and more hopeful view—Sir Oliver Lodge, who has been called "the first scientist alive," and whose book "The Substance of Faith Allied with Science" has made him the leader of a movement at present attracting world-wide attention. The doctrine of the ascent of man," he avows, "is a doctrine of much hope; it explains much in the present that would otherwise be dark, and instills hope for the future." It teaches "that low and savage tendencies are to be expected at certain stages, but that, having progressed thus far, we may anticipate further, perhaps unlimited, advance for mankind."

The severity of the contest is already lessening, he thinks, and both the individual and the race may look forward to a time when the struggles and failures are over, when the unruliness of passion is curbed, when at length we "hear no yelp of the beast, and the man is quiet at last, as he stands on the heights of his life with a glimpse of a height that is higher." His aim is that of a man of science, who is also a man of religious faith, to provide "a fundamental substratum of faith, on a basis of historical and scientific fact, enlarged and interpreted by the experience of mankind." His "creed" is a lofty theism, conceived in a truly Christian spirit, far removed from the arctic negation, or cheerless agnosticism we have been considering. He believes that the divine nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian world as the immortal son of God, the Saviour of the world; that "the multifarious processes of nature are guided and controlled by Thought and Purpose, immanent in everything; and that to the higher members of our race this Intelligence and Purpose, underlying the whole mystery of creation, elaborating the details of evolution, are revelations of an indwelling presence, rejoicing in its own majestic order."

The most essential element in Christianity, as he sees it, is its conception of "a human God; a God in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate in it, and revealed in the incarnation." "The Humanity of God, the Divinity of Man"—this is "the essence of the Christian revelation." It is on such ground work that he forecasts the future of religion. "The future of

October 17, 1907.

religion shall not always be endangered, as now, by suspicion, intolerance and narrowness among professed disciples of the truth. There must come a time when first a nation, and afterwards the civilized world, shall awake and glory in the light of the risen sun,—

"a sun but dimly seen

Here, till the mortal morning mists of earth
Fade in the noon of heaven, when creed and
race

Shall bear false witness, each of each, no
more

But find their limits by that larger light,
And overstep them, moving easily
Thro' after-ages in the love of truth,
The Truth of Love."

Surely there's nothing here of "the gospel of mud", or that other gospel, "Bread enough and to spare is the panacea for all our ills," that has been dubbed "the gospel of grub"; nor anything that even faintly resembles the gloomy hopelessness of Mr. Bryce and "the dispirited minority." It is as if Browning were speaking.

"I report as a man may of God's work,
all's love, yet all's law.

I but open my eyes and perfection, no
more and no less.

In the kind I imagined, full-fronts me, and
God is seen God.

In the star, in the stone, in the flesh, in
the soul and the clod."

What is it after all but an oracle of science, saying what prophets, apostles and poets have said as the outcome of direct vision? And have we not in all this been nearing the goal we set out to reach—the Christian idea of progress? What is it but "Paul's philosophy of history" as set forth in his great epistle to the Romans?

But let us note, with Paul, as with the New Testament writers in general, as with their Master before them, progress for man is rooted in, and conditioned by, the new birth. Apart from that, degeneracy is the law, and descent, rather than ascent, the result. For the redeemed man and the redeemed society only is progress assured, and for the state or civilization only as it is leavened and dominated by this new life.

It is no surprise that Pope Pius X has prescribed a course of action for ministers of the Roman Catholic church in opposition to "Modernism," that he places that church in an attitude of restlessness hostility to the spirit of scientific research and freedom of thought, for that is in keeping with the genius and record of that church. And when we recall the history of the church of England in relation to liberty and progress, we may rejoice that the present Bishop of London found it possible to say in the capital of our free republic last Sunday:

"One of the most glorious sentences in English history is that sentence in the great charter, 'The Church of England shall be free!' and to add, 'We stand for freedom of thought, freedom of study; for freedom of historical ministry; for an open Bible.'"

Students of church history will perceive the subtle qualification involved in the terms "historical ministry", but nevertheless we may rejoice in the deliverance as a clear, if not unmixed, not of progress.

But, as Americans and Baptists, and just in proportion as we are truly the one or the other, we can say this and more, without any subtle or sinister qualification. We stand, if we are true to our principles, for liberty and progress in the truest, largest sense; for freedom of thought and research; for freedom of the ministry and the man; for an open Bible and for the God-given right

of private interpretation, and for entire independence of church and state.

All this we can and do say without in the least compromising our denominational conservatism in essentials, or abating one jot or tittle of our immemorial contention for the Bible and the Bible only as final authority in religion.

"Brethren, ye are called into liberty"—it is as true now as ever—"only use not your liberty for an occasion unto the flesh." Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage."

"Tis God's all-animating voice
That calls thee on high;
'Tis His own voice presents the prize
To thine aspiring eye."

Macon.

Dear Brother Bailey:—From the standpoint of a layman I desire to give a few impressions of the splendid meeting held with our church by Brother J. E. Wills of Brookhaven.

Brother Wills reached Macon on Friday afternoon the 13th of September and began by inaugurating a Missionary Rally, in which nearly, if not all the Ladies' Missionary Societies of the county participated, through Saturday morning, afternoon and evening. On Sunday morning the 15th Bro. Wills began a series of meetings lasting until the evening of the 29th. That this meeting has been a great spiritual blessing to Macon and the community is attested by the awakening of interest in the indifferent members of the church.

A word here in regard to the preparation for this meeting would not be out of place, for I believe that to our much beloved pastor, Brother H. M. King, who has labored so faithfully, and to his and our real 'queen' is due much of the credit of the foundation for whatever good was and will be accomplished as results of this meeting. Never has a community been blessed with a more consecrated pastor, and no pastor with a more lovable, Christian, Christlike wife, than we have in Brother and Sister King.

More than two weeks prior to the commencement of the meeting a series of cottage prayer meetings were held with the various families, not only with Baptists, but other denominations, thus exemplifying to the world that it was for the salvation of souls rather than additions to any church that the coming of the meeting was to be held.

Brother Wills is surely one of God's chosen, in that he threw every particle of vitality that he possessed into the services and at no time did he cease praying and working for and with those for whom God had burdened him. It is with pleasure the writer recalls his school day associations with Brother Wills and it was the privilege of his family to entertain or rather furnish lodging for him while in the community.

Just here I think a word in regard to the innovation made by our new pastor relative to the financial side of the meeting. At no time was a word said regarding money, and no one was asked for a contribution; our fering for Evangelist Wills" and these were pastor had envelopes printed "Free will of distributed by the ushers each Sunday morning and collected on the same evening. The only mention made was "They will explain themselves."

I was very much impressed with this method for the reason that a great many good meetings are marred by harranguing the congregation for contributions. In the two collections something over one hundred

and sixty-five dollars "free will offering" was placed in the baskets. No one felt any burden or embarrassment in the matter and a spirit that seldom prevails predominated the whole meeting.

I believe that our church and the entire community will long feel the effects of the pure gospel preached through the instrumentality of Brother Wills.

Sincerely and fraternally,
I. L. Dorroh.

Election.

"And the time of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts 17:30.

"The Lord is not slack concerning his promise, as some men count slackness, but is long suffering toward us, not willing that any should perish, but that all should come to repentance." II Peter 3:9.

"Or despoilth thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance." Rom. 2:4.

"Who (God our Savior) will have all men to be saved and to come unto the knowledge of the truth." II Tim. 2:4.

We read that our Savior "gave himself a ransom for all." We are taught that the atonement is sufficient to cover the sins of the whole world.

The commission requires that the gospel shall be preached to every creature, and this is the sense in which God would have all men everywhere to repent and believe. God, through those whom He has called to preach the gospel, and commanded to go into all the world and preach the gospel, not to the elect, but to every creature, has in this way called upon every creature to repent, and, from the human standpoint, since the commission covers the whole world and every creature in the world, God is not willing that any should perish, but that all should come to repentance. There is a human side to religion and a divine side. And it seems to me that it would be impossible for weak humanity to obey the commission unless he preached that God our Savior was able and willing to save all who would repent.

Election and predestination belong to the God side of religion and is clearly taught in the Scriptures. We have no more right to repudiate these theological truths because God calls upon all men everywhere to repent than we would have to set aside the great commission, as our "primitive" brethren seem to do, because election is taught in the Scriptures.

It is a glorious truth that the gospel, in obedience to the command of our Lord, is being preached all over the world, and people everywhere are repenting and believing and being saved; and that too, according to the purpose of God before the world began. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ! According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise and glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1.) All are not saved, but none are saved unless God saves them, and He saves those whom He purposed to save. Though it be a mystery we can believe it and accept it, because God's word teaches it.

J. R. Sample.

The Baptist Record,

Office: 101 N. Main St., Jackson, Miss.
PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.
Entered as Second-Class Matter
BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. B. LEE, Editor and Manager.

L. L. WESSON, Stated Contributor.

When your paper is out, if you do not wish paper continued, drop a card. It is expected that all advertising will be paid before ordering paper stopped.

Ordinary notices, whether direct or in the form of circulars, 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of postoffice, do not fail to name the office from which and to which the change is to be made.

The Foreign Advertising Department of the Baptist Record is in the hands of

The Religious Press Advertising Syndicate,
JACOBS & CO., Clinton, S. C.

J. F. Jacobs, Jr., Home office, Clinton, S. C.
Editorial office, 85 Arcade, Nashville, Tenn.

J. D. Jacobs, 343 Fifth St., Louisville, Ky.
C. G. Little, Room 413 Mutual Bldg., Richmond, Va.

J. R. K. Smith, 3042 Locust St., St. Louis, Mo.
B. J. C. Smith, 23 LaSalle Street, Chicago, Ill.

H. B. Johnson, 250 Houston St., Atlanta, Ga.
Miss M. M. Middleton, 19 Nassau St., N. Y., N. Y.

J. W. Smith, 242 S. Church St., Spartanburg, S. C.
E. J. Barnes, Dallas, Texas.

Charles J. Lee, Cleveland, O.

Rev. J. S. Low has had a great meeting with Pastor W. S. Allen at Picayune.

Rev. C. A. Lovelace goes from Baird to First Church. He seems to have done well at Baird.

Rev. W. S. Blackmon has removed from Madisonville, Tenn. His correspondents will be his fact.

Rev. H. C. Roberts removes from Biloxi to Silver Creek and assumes the pastorate there January 1, 1908.

During the year 1907 there have been 2240 baptisms. This number added to the 122,000 in Mississippi over 131,000 white Baptists.

Last week Mrs. Cassie Chadwick died in the penitentiary. Her career had been a very remarkable one. She was either crazy or a person of meanness.

On the 10th inst. Mrs. H. D. Money died after a long illness at her home in Gulfport. Her remains were carried to Carrollton for interment in the family graveyard. This is a heavy stroke to Senator Money.

Rev. P. Williams will close his labors with the church at Silver Creek with December 15th. He will still reside there. His work next year will embrace Providence and New Hope, two Sundays each.

The Sunday School Board has made a gift of \$20,500.00, the entire cost of the property which is located The Woman's Training School in Louisville, Ky. The women have taken subscription for this purpose amounting to \$17,000. This sum will be used in improving and furnishing the school.

THE BAPTIST RECORD.

October 17, 1907.

Rev. J. B. Quin has offered his resignation as pastor of the Yazoo City church to take effect January 1 next. He goes to the pastorate of the Columbia Baptist church. His work prospered in his hands at Yazoo City. The church there is loth to give him up.

I believe in the mission of the American college, and, in spite of the pressure from the high schools below and from the professional schools above. I believe in its essentially unchanging future. I see in the college the most characteristic expression of the American genius, the most important condition of the healthy development of the national life. I can calmly use such high-pitched phrase, as I am weaponed against the suspicion that my enthusiasm may be invented for this special occasion. Whenever I have spoken to my German countrymen, for instance, in my book on the Americans, written entirely for German consumption, I have said in the definite words, "The college is the soul of the American nation."—Hugo Munsterberg.

The Third Baptist church in Jackson, was established on Sunday the 13th of October at 3 p. m. W. F. Farborough, pastor of the First church, W. P. Price, pastor of the Second church, G. W. Riley in charge of the Mission, T. J. Bailey, editor of the Baptist Record and six deacons were present. Thirty-four went into the organization. Others will join soon. This church, though third in the order of organization, is not to be called the Third church, but in honor of Richard Griffith and his wife, will be known as the Griffith Memorial church. The former gave the beautiful lot and, after his death, the latter gave \$1,000 on the building. The building is completed and furnished with beautiful circular oak pews. Rev. G. W. Riley deserves much credit for his labors among this people. He has wrought well. The church house will be dedicated to God in the near future. This new organization starts under favorable conditions and we predict for it a useful career.

Election.

The Baptist Record has been called upon to locate itself on the great doctrine of predestination or election. It gladly complies with this reasonable request. It remembers but one utterance of its own that might be misleading. That utterance is found in the issue of September 26th, and refers to Brother Wesson's first article on "Predestination and Fate," in the following language: "Several reasons might be assigned for our not doing so," (not dissenting from Brother Wesson's views.) "One is that we were not sure that the brother was unscriptural in his contention." The main point, as we took it, was a contention against fatalism, as held by our Hardshell brethren. The Record does not claim to know much about the doctrine of election, but it does hold that it is taught in the Scriptures, and it believes the Scriptures. It is not particularly tied to any formulation by man of the doctrine, but has always found the declaration of faith given in Dr. J. M. Pendleton's Church Manual a satisfactory formulation of the faith of Baptists.

The Record is in strict accord with the orthodox Baptists of the world, but is not at all afraid to have every feature and phrase of the doctrine presented by our brethren from their own peculiar viewpoints. Baptists are a free people and believe in liberty of expression and action. No question is a

closed one until it has been viewed from every standpoint and all available light turned on. It is not by any means a settled question in the mind of The Record that the declaration of faith, framed many years ago by Dr. J. Newton Brown, and accepted by Dr. Pendleton and Baptists generally is the best possible expression of Baptist faith, but it is entirely satisfactory to The Record.

Dr. Pendleton aptly remarks: "As to declarations of faith, it must ever be understood that they are not substitutes for the Scriptures."

Appropos of this question we reprint one of our paragraphs which appeared in these columns on Oct. 3rd.

"It would be well for all concerned to keep clearly in mind the difference between the contents of the Book and men's interpretation of these contents. Early in the 16th century Agricola interpreted predestination to mean antinomianism, a form of fatalism. Others hold that predestination is based upon foreseen character. The Book clearly teaches that God is a sovereign. If so, he can unquestionably in absolute justice, choose unto eternal life whom he will, leaving all others in their present state. We suppose no one would controvert this proposition. With this statement, we might wisely leave the question. We need not stop to enquire why God does this, or omits that, since 'He worketh all things after the counsel of His own will.' The finite mind can not comprehend the inscrutable decrees and actions of an infinite one. While we are unable to analyze the doctrine of election and understand all its component parts and their relation to each other and to us, we know that it cannot mean anything that interferes with the freest action of the human will and individual human responsibilities. If man formulates any credal statement it must therefore, be consistent with the general tenor of God's word, recognize God's sovereignty and man's free agency."

The Record endorses in full the statement by Dr. Sproles in our issue of September 26th, of the doctrine of election. Dr. Sproles gives due credit for this statement to his honored preceptor, Dr. Wm. Williams. We hope in the near future to present to our readers an elaboration of Dr. Sproles statement by the late Dr. Williams himself. This will be prepared for the columns of The Record by Dr. Williams' honored son, Rev. W. J. Williams of Hazlehurst.

There has been some reckless writing done for our columns on this subject within the last few weeks. It would no doubt, be better for all of us to put in more Bible study of this deep question and write less.

We have noticed that in the discussion of the doctrine of election, it is common to turn aside from the question proper, and spend the time in an endeavor to harmonize God's sovereignty and man's agency. This theological feat has never yet been performed, and we never expect to see the two harmonized until "we shall know as we are known." God's creatures are not called upon to harmonize his works in nature or grace, but they are called upon to believe God's revelation and to be found "holding the mystery of the faith in a pure conscience." I Tim. 3:9.

Four hundred and fifteen have matriculated in Mississippi college to date. The organization of the classes and working forces is now complete, and all is moving nicely. This bids fair to be the greatest session in the history of the college.

October 17, 1907.

News in the Circle. Martin Ball.

Rev. Thomas Dixon, Sr., has been pastor of Prospect church, N. C. He is father of Dr. A. C. Dixon of Chicago and Thomas Dixon, Jr., of Leopards Spots fame.

Dr. H. P. Judson is now president of Chicago University. He served as dean of the University under President Harper, and has been head of the University since the death of Dr. Harper.

Dr. Geo. B. Taylor, who has served in a most efficient manner, as the representative of our mission work in Italy, died two weeks ago. He was a man of noble qualities and strong personality. He was a son of Dr. James B. Taylor, for many years secretary of the Foreign Mission Board.

Dr. E. S. Alderman, Yonkers, N. Y., has been called to the Fourth Avenue church, Louisville, Ky. This is the church which Dr. Hamlett left. Dr. Alderman is a North Carolinian by birth and education. The cold climate does not suit southern men.

Dr. Wm. Spurgeon says that 90 per cent of the addition to the churches in Wales, who came in during the great revival are loyal to their church connections. Under such exciting influences that prevailed during the revival that is splendid.

The church at Laurens, S. C., has called Rev. W. E. Thayer of Winchester, Ky., where Dr. J. D. Pitts was so long pastor. He accepts.

Pastor Hansen McPherson, Kansas, goes to the Olive Street church, Kansas City, Mo. He is a strong man and an efficient pastor.

Brother P. J. Newman was ordained to the full work of the gospel ministry last week, by the church at Trento, Mo. He is said to be a brilliant young man.

Rev. J. F. Edens of Georgia, has been compelled to give up all ministerial work on account of failing health. He has done a great work as pastor and preacher. May he soon be restored to perfect health.

The Texas Baptist and Herald, Dallas, Texas, Dr. S. A. Hayden, editor, has suspended publication. Financial complications the cause of the suspension. Let us hope that this will end the war in Texas among our brethren.

Rev. Geo. H. Stigler, Union City, Tenn., recently held a meeting with his church at Liberty, Ky., in which there were 50 additions by baptism—the pastor doing all the preaching.

Rev. S. B. Yoder, has resigned at Madisonville, Tenn., to become pastor at Alenreed, Texas.

The First church, Salisbury, N. C., calls Rev. V. M. Swain to become assistant pastor. He will begin work November 1st.

Rev. Fleetwood Ball, has been recalled to the church at Lexington, Tenn., where he has served five years. The church was hearty and unanimous in the call for him to return to them. He accepts and expects great things from the Lord.

THE BAPTIST RECORD.

Col. E. W. Stephens, president of the Southern Baptist Convention, accompanied by his wife and daughter, will sail from San Francisco October 16th for a tour around the world. They expect to join Dr. Williamson and Joshua Leorning, of Baltimore, in China.

The Sunday School Board at Nashville, Tenn., through Dr. J. M. Frost, secretary, donated \$20,500 to the Woman's Missionary Union to pay for the building they recently purchased in Louisville, Ky., to be used as a house for training young ladies to become effective missionaries. That Sunday School Board is a wonderful institution.

The church at Wynn, Ark., has called Rev. S. M. Provence as pastor, and he has accepted. Splendid church and noble pastor get together.

Pastor C. M. Johnson has resigned his work in Green county, Ky., and accepted the call from Beechland church same state. He enters the field at once.

Pastor J. A. Kirtley accepts the call to Madisonville, Ky., and will move to the field at once.

Rev. J. W. Beagle goes from London, Ky., to 97 Elm street Ludlow, same state. He is now on his new field.

Rev. E. L. Wells, Sheffield, Ala., after two and one half years pastorate has been recalled to Quincy, Fla. He goes to the work at Quincy at once.

Pastor R. L. Sproles leaves Lumberton, Miss., where he has done such effective work and goes to Weatherford, Okla. May his labors be abundantly blessed.

Rev. N. B. Graves has resigned the church at Marianna, Ark., and will move at once to 871 Lee street, Memphis, Tenn., to take charge of the oman Memorial church.

At a recent rally of the Sunday School of the First Baptist church, Dallas, Texas, Dr. Geo. W. Trevett, pastor, the attendance was 1027. His church has the largest attendance of any in Texas.

A Good Meeting.

"Dear Record:—We have just closed a splendid meeting at West Point, Ky. Bro. W. E. Farr did all the preaching and God was pleased to bless his messages. We received 20 additions as a result of the meeting and the other churches of the town will receive some.

We had some remarkable conversions among the men. Those who were heard to curse the church and the meeting were converted and made good workers before the close.

The Seminary has opened with fine prospects for a great session. We have a larger crowd than usual from Mississippi for the beginning. Men can enter to advantage most any time during the session, so we shall expect many additions before the close.

Very truly,
T. L. Holcomb.

Louisville, Ky.

Misunderstood

Editor Baptist Record—Your editorial in last issue shows me that you misapplied the term "partiality" as used in heading of my brief article in the issue of September 12th.

I meant that if in case you would defend immersion as scriptural baptism in case it were assailed through your columns, and not defend the doctrine of divine, eternal and personal election as subscribed to by all Baptists, you would thereby lay yourself liable to a charge of partiality as between these two clearly expressed articles of our faith. It was far from charging you with partiality as between brethren. I have never had the shadow of a cause to think that you are at all partial as between your brethren.

Now, since you have said that among the "several reasons" for which you did not point out to your readers erroneous views held by some of the brethren and expressed through your columns on the subject under discussion—election—one of those reasons is that you yourself are not sure that the assailants of the doctrine are unscriptural in their views, it may be well for the discussion to go on until you become settled and sure as to the scripturalness of the Baptist position.

It seems to me that about an hour spent on a study of the propositions, turning to and reading the references given by Dr. H. F. Sproles under the heading "Divine Election" in last week's Baptist Record, would cause any one to become sure and settled as to what God's word teaches upon this subject.

I believe it ought to be the policy of every Baptist church, every Baptist seminary, college or school, every Baptist organization of whatever name and every Baptist newspaper, to stand pronounced for the great doctrines of God's eternal sovereignty, man's total helplessness in sin by nature, salvation by grace aside from works, immersion of believers the only scriptural water baptism, sovereignty of the local church and the final preservation and perseverance of all who had been genuinely converted.

T. J. Moore,

Prentiss, Miss.

(The Record stands for all the things above named, and Mo(o)re too. It stands for missions. WEditor)

Seminary Notes.

The Seminary opened with one hundred and ninety-four matriculates. The probability is that we shall get the "turkey dinner" this year. Dr. Mullins has proposed to give us a turkey dinner when the 500 mark is reached. We are hopeful of it this session.

The Ladies' Training School also opened well and every one is rejoicing over the prospects for the future. Dr. Frost, on the night of the opening on behalf of the Sunday School Board and through Mr. Mullins, presented a check for the twenty thousand five hundred dollars, which was the amount of cost of the beautiful home for the girls. It is needless to say that every one was happy.

While the two schools are entirely separate and distinct now, still the ladies come to Norton Hall to attend such lectures as they desire. There are many features of the new school that ought to be known to your readers which I shall try to give a little later when time serves me better.

H. C. Joyner.

Louisville, Ky.

Predestination and Fate.

In the review of Brother Wesson's article on the above subject I did not give the contribution a subject, but suppose the editor gave it one. It is not my purpose to do so at all. I take it that when a man is under the head of "Predestination," "Calvinism," "Calvinism," etc., that he is writing under the general head of "Calvinism."

I have little concern with the "Philadelphia Confession of Faith," and only raised it in criticism, in a friendly way, of course. I entertained a suspicion that in the issue it was a plea against the doctrine of "Election," as held by the Baptists, as stated by the Bible. As a general rule I subscribe to the "Philadelphia Confession of Faith" as being a fairly good expression of their doctrines. It does not mean to say that we are to accept it as infallible, but a wholesale attack on its doctrine on any point of doctrine, would certainly subject the critic to the suspicion of being opposed to the doctrine. The more I read of my brother's position on this subject the more I am convinced that my suspicion was well founded. In the Baptist Review of September 19 are two lengthy articles by my brother, from which I have arrived at the conclusion that his ideas of election are, that the Bible teaches election only to the elect, and not in fact, that is, that God elects men when they have elected Him. God elects in eternity to save all who elect to believe on Jesus Christ. To whom this is not the belief of those who subscribe to the Bible doctrine of election. Hence my brother seems to oppose election in fact.

My brother's objections to what he calls "predestination" is that it "makes man a machine, and labor a farce." Man is not a machine, but a creature—totally free, and can't run until repaired. But, if he is a machine, he is a machine and then he is a machine. I don't see where it comes in that he is a machine. "dishonors God and his work." It gives him all the credit and glory. In proof of this argument let me quote from Romans 8:3: "For when we were without strength in due time, Christ died for the ungodly." Doesn't say, "we were without strength—none, helpless—dead in trespasses and in sins—spiritually dead—separated from God—couldn't get on our own—required—created anew." "For we were his workmanship created in Christ Jesus for good works." Eph. 2:10. This machine must have life before it can be used, or successfully. This is God's work. He has prophesied upon dead bones—God breathed life into them and they lived—these machines were these scattered bones of dry bones, yet Ezekiel spoke to them and God clothed them with flesh and breathed into them life. "Work is a farce," performed by a sinner, separated from God, if it be done with a view to salvation. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2:8-9. "Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:5.

I don't attempt to defend the Philadelphia Confession, or to put some forced construction upon it, but when it says: "We have decreed..... all things whatsoever shall come to pass," may it not mean that the things that come to pass do so by the "Permissive Decree." This is the proper construction of this objectionable phrase.

Again, my good brother can't harmonize

this "confession" with Acts 17:30. "God now commandeth all men everywhere to repent." God is certainly not less generous than we are. We wish for the repentance and salvation of all. So does God. "Who will have all men to be saved and to come unto the knowledge of the truth." I Tim. 2:4. God wills it, but not in the sense of a decree—just as we wish it. Again—"Who is the Savior of all men, specially of those that believe." I Tim. 4:10.

God determines to save some, but gives all a chance. Jesus died for all the Father gave him that he should give them eternal life, and in dying for them he died for all, "for he tasted death for every man." "Not willing that any should perish, but that all should come to repentance." He does not will that all should come to repentance with the force of a decree, or else none would perish—neither do some go to hell with the force of a positive decree—they go to hell without His decree, and he leaves them alone to their just desert. My brother has some very catchy phrases, such as: "God would not command a fellow to do a thing which he could not do." But to the record on this point. All the world nearly believe that statement. We are commanded to keep the law are we not, and yet no man ever kept it; nor can we ever keep it—"Therefore by the deeds of the law shall no flesh be justified in his sight. Romans 3:19. God could not have done otherwise than command all men to keep the law, because it is right. The question of man's ability or inability to keep it was not taken into consideration at all. Man is responsible for not being able. Likewise "God commandeth all men to repent" because repentance is right, and all men ought to do right, and if some men cannot do right and cannot repent, they are responsible for not being able. For in the exercise of their free choice, they selected that which destroyed their free moral agency and hence ability to do right. A man may get where he can't pay his debts; but does that release him from the obligation to pay them? And should his creditors quit commanding him to pay his debts when he can't? He is responsible for the conditions leading him into debt, hence, responsible for his debts. All men are in debt to God. None can pay. But are not men under obligation to God for those debts, and hasn't he a right to demand payment? Man can't just go to repenting arbitrarily. He must desire to repent. He must see the need of it. He must know the law—hence know God. Must see God perfectly just, and in the same law see himself perfectly unjust, and justly condemned. Some men don't think they need repentance for they think themselves good—hence they can't repent, but God commands them to repent just the same, and they are responsible for not doing it. Again, my brother objects to all creeds on "Predestination and Election" he ever saw, and then foundation one of his own. He says:

1. "I believe that before the foundation of the world God decreed or predestinated, that Jesus Christ should come into the world and suffer and die for sinners—all sinners, for He tasted death for every man."

2. "I believe that from the same date He predestinated or decreed that all, in all ages of the world, who believe in Christ, should and shall be saved because they believe; and that all, in all ages of the world who do not believe should and shall be lost because they do not believe in Christ. Of course, I speak of accountable beings. Accountability implies ability to believe, for where there is not ability there can be no accountability."

It is with this second article in my brothers creed that I must disagree. According to the theory advanced in this creed and the few paragraphs following had Jesus not come and had men never been "drawn," there would have been no responsibility resting on man for his sins, hence none would have been lost. Then the coming of Jesus unto the world, according to this theory, was a menace; for whereas he saves all those who elect to believe on him, had he not come the whole race would have been saved; because there was no accountability without ability, and there could be no ability till they were "drawn" and there could be no drawing without Christ. But aside from this, election, according to this theory, is found in John 3:16, if it is only a determination upon God's part to save a man if he believes. This it seems to me is no election. According to my brother's creed man does the electing first, for God, thro' decreeing in eternity, does not elect actually, till man elects to believe on His Son. That doesn't sound like Bible election to me. But is "the proposition tenable, that all men who are lost go to hell simply because they do not believe on Christ? In other words are the heathen who do not hear the gospel accountable beings? My position is that all men are lost to start with—"for all have sinned and come short of the glory of God." Rom. 3:23. They are lost because they are sinners, if they never hear of a Savior they are lost without a Savior; if they do hear a saviour, and don't believe on him, then they are lost because of unbelief in addition to other sins. All these are not only accumulated, but are without excuse. "So that they are without excuse." Roman 1:20. Again the position that "no man is responsible till drawn" is untenable. Then according to my brother's theory, if God would not draw any, none would be responsible and if not responsible, not lost. Then since God draws all and all thereby become responsible, and some resist the drawing, or "draw back", the drawing of God is only the occasion of some plunging into hell. My position is: All men are sinners and accountable to start with—justly condemned. None can come except they be drawn. All can, and do come who are drawn. All are not drawn because some are going to be lost. But my brother quotes a passage of Scripture in support of his position that some who are "drawn" draw back. Heb. 10:38, 39. "Now the just shall live by faith: But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The revised version makes it plainer: But my righteous one shall live by faith; and if he shrink back, my soul shall have no pleasure in him. But we are not of them that shrink back unto perdition (or as margin has it "of shrinking back" etc.) This Scripture seems clearly to teach just the opposite position from my brother's interpretation. If the righteous one shrink back—a mere supposition—simply a supposable case. And then he says, but we are not the "shrinking back unto perdition" kind, etc., such as I have supposed. It is a strong way of putting the effectual drawing power of God and the final preservation of all believers. My brother takes it as an actual case which, it would seem, is at least a strained interpretation.

My brother says: "So far as I can find, it is nowhere said that any are elected to believe." But this: "And as many as

were ordained to eternal life believed." Acts 13:48.

"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, etc." Rom. 8:29, 30. We see here (1) foreknowledge, (2) predestination, (3) calling, (4) justification.

He predestinated some to conformity to Son, His method of conformity was by calling of gospel, and response by belief—and in believing justification—then was predestination or election unto belief?

Read this: "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thes. 2:13. The choice was made prior to belief—for it was "from the beginning." It was the choice of somebody who was to be saved "through sanctification of the Spirit and belief of the truth." The choice was not made thro' these. The choice was a choice of individuals from eternity, or beginning. They were saved through Spirit and belief. If they were chosen to salvation then the means was chosen—belief—so men are elected to belief.

These scriptures are corroborated by the example of election, given in Rom. 9:11. "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works but of him that calleth."

This, upon God's part, was an arbitrary choice. He did not select the one because he was good, nor reject the other because he was bad—neither was the election on the ground of foreseen goodness or badness, but the reason of the choice was in the mind of our sovereign God alone.

"What shall we say then? Is there unrighteousness with God? God forbid." Rom. 9:14. Some think it strange that God hated Esau, but the strange thing to me is that he didn't hate them both. All the race is justly condemned—if God should save but one out of the race. I will not complain even if that one is other than myself. If God saves some, then whatever no. He saves, will be for his glory. I shall be satisfied with that. I bow before His sovereign will, Amen!

W. Alex Jordan.

Clarksdale, Miss.

To the Baptist Brotherhood.

Dear Brethren—New Orleans is a field in which the Baptists of the South ought to feel a deep interest. There is no more important point on the globe. Already New Orleans is the queen of southern cities. She is the congesting point for all that is southern and western, and destined by the geography of the earth and the trend of civilization to rival any thing on the continent of America. For many years poor equipment and a dominant Catholic sentiment have conspired to make our history a tale of failures and hopes deferred. Thousands of Baptists have come to this city and been swallowed up either in the maelstrom of sin or else swept by the currents of popular sentiment into other churches. We must stop this loss to Baptists. It is for this purpose that I am soliciting your help. I am not speaking of contributions of money, we need money bad enough, but what we now desire is your help in getting in touch with the Baptists coming to the city.

We are perhaps better prepared today

than ever before to care for those who come. The day is beginning to break. The prospects are encouraging. Our people are hopeful. In the last three Sundays I have had five conversions in the regular services. Three at one Sunday night service. I have baptized some fifteen since last April, was away one month on my vacation, and have three to baptize now. The other pastors are doing the same thing. There is scarcely a pastor's conference in which some pastor does not report baptisms. This is something I was told that could not happen in New Orleans, but it is happening and that without special evangelistic service either.

In the spring we are going to have a great evangelistic campaign conducted by Dr. Hamilton. We are beginning to prepare for this campaign now. We want the prayers of every Baptist in the south. If we could get a million Baptists to pray for this meeting we would shake this city from center to circumference.

We want, therefore, to start a campaign of prayer. The meetings will begin in March and we would feel confident of victory if we could get fifty or seventy five thousand people to pray for the meetings. Will you be one? I would like to get in touch with those who will enter into covenant with us to pray for a great victory for the truth. It will give us courage to know that you are praying with us. If you will enclose stamp when you write I will send you some information concerning conditions here which will startle you.

I also want to get in touch with people coming to the city. Mothers if you have sons coming here to college write me, sending their address and I will look them up and get them into the Sunday school if possible. Pastors if you have members coming to this city write me and I will be delighted to meet them and greet them and find for them a church home. If you are coming yourself write me. I would be glad to see you. We want all the information we can get about Baptists who are coming to the city. If you are interested in the Baptist cause in New Orleans give us this information. Address

J. Benj. Lawrence,

Pastor Coliseum Baptist Church, 1566 Camp Street, New Orleans.

Blue Mountain News.

I began as pastor here yesterday. Fine day. Fine audiences—warm reception. Results, ten additions by letter, two for Baptism and five professions of faith. 558 in Sunday school. It hurt me to leave dear old Tupelo, but the possibility of reaching more people here appealed to me and I came. Please send the Baptist Record to me here.

Yours for co-operation.

R. A. Kimbrough.

A Good Deeting.

We closed a good meeting at West King Thursday night. This is a saw mill town 7 miles from Waynesboro out in the hills. The people of West King were very kind to us, and especially the president and managers. They gave us the hall over the large store house, which had been used up to the meeting for a skating rink. They put in good electric lights and put very good seats in and made a pulpit and had everything in trim. Brother R. D. Maum worked the meeting up. The meeting began Thursday

night of the 26th. Brother Maum preached until Saturday night and had to conduct a burial service Sunday. Brother J. J. Walker preached Sunday and Sunday night. He left Monday, and Monday evening Brother Maum and myself arrived. I preached Monday night. Thursday night Brother Maum preached, and we organized a church with 11 members. I did all the preaching from then on. There was great interest taken. We received two ladies for baptism Wednesday night, two Thursday evening for baptism and four for baptism Thursday night and one by letter. The people said if we could stay another week or more they thought the results would be great. We predict that a great church will be built up at West King. They will build a nice church there in the near future. May the good Lord lead them for it is a very wicked saw mill town.

We may expect great things of this young church. One incident occurred while the meeting was in progress of which we wish to make mention, and was in the case of one good sister, who had been reared a Presbyterian and had been sprinkled when a small child, could not remember anything about it. She heard the truth and accepted it. She had held back until the last service, and she came weeping and said I want to follow Christ. Oh! that people everywhere would follow Christ. One Lord, one faith and one baptism.

Yours in our Master's cause,
R. W. Bryant.

Stonewall, Miss.

Among My Churches.

For four years in succession we have had great meetings at Unity church, and have witnessed wonderful development of the church. This year, we were assisted in the meeting from August 18 to 25 by Brother B. F. Wallace now of Kosciusko, Miss. Received nine by baptism. We are expecting others at our next appointment. Brother Wallace made a fine impression. He is a good man and makes a fine yoke-fellow. He has located at Kosciusko, and will accept work, doubtless, in this association. We wish him much success wherever his work may be.

Samaria church September 15 to 20. The fourth good year with this church also. This year Brother A. T. Camp of Northport, Ala., was invited back to assist in the meeting. The people rejoiced to see him and hear him preach again. We had a good time. But the meeting did not result as well as we had hoped, owing to some unfavorable circumstances. Received three by letter and one by baptism. There were a number of conversions and we expect good results yet. The meeting had to close too soon.

Long Creek church, at Sallis. Here we had a 12 day's meeting, a great meeting with fine results. Brother Camp was with us here also, and acquitted himself well. The Lord greatly blessed his ministry, and revived the church and gave us a signal victory. 22 were added to the church, 14 by baptism and the rest by letter and restoration. We had received four by baptism at our regular services before the meeting making in all 29 increase this year. God bless the noble people.

My services with this church will close at the end of the year. I have no plans of my own. My life is in the hands of the gracious Master.

T. R. Paden.

Predestination and Fate.

In my review of Brother Wesson's article on the above subject I did not give the contribution subject, but suppose the editor gave it himself. It is not my purpose to dodge the issue at all. I take it that when a man writes under the head of "Predestination," "Fetters," "Calvinism," etc., that he is writing under the general head of "Elect."

I have a little concern with the "Philadelphia Confession of Faith," and only raised a wail of criticism, in a friendly way, of course, because I entertained a suspicion that in the mail, it was a plea against the doctrine of "Election," as held by the Baptists and taught by the Bible. As a general rule Baptists subscribe to the "Philadelphia Confession of Faith" as being a fairly good expression of their doctrines. It does not necessarily mean that we are to accept it as infallible. But a wholesale attack on its deliverance on any point of doctrine, would certainly subject the critic to the suspicion of being opposed to the doctrine. The more I read of my brother's position on this subject the more I am convinced that my suspicions were well founded. In the Baptist Record of September 19 are two lengthy articles by my brother, from which I have arrived at the conclusion that his ideas of election are, that the Bible teaches election only in name, and not in fact, that is, that God elects men when they have elected Him. God elects to eternity to save all who elected to believe on Jesus Christ. To my mind this is not the belief of those who commonly accept the Bible doctrine of election. Hence my brother seems to oppose election in fact.

My brother's objections to what he calls "gross perditions" is that it "makes man a mere machine, and labor a farce." Man is not only a machine, but a wreck—totally wrecked and can't run until repaired. But, if God repairs a dilapidated machine and then runs it, doesn't see where it comes in that this doctrine "dishonors God and his word." For it gives him all the credit and glory. In proof of this argument let me quote you Romans 5:6: "For when we were yet without strength in due time, Christ died for the ungodly." Doesn't say, has a little strength—none, helpless—"dead in trespasses and in sins"—"spiritually dead"—totally separated from God—couldn't act till after—repaired—created anew—"For we were his workmanship created in Christ Jesus for good works." Eph. 2:10. This machine must have life before it can run, and it runs successfully. This is God's work. Ezekiel prophesied upon dead bones—God breathed life into them and they lived—swore, then machines were these scattered here of dry bones, yet Ezekiel spoke to them, and God clothed them with flesh and breathed into them life. "Work is a farce," if performed by a sinner, separated from God. It can be done with a view to salvation. For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2:8-9. "Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:5.

I would not attempt to defend the Philadelphia Confession, or to put some forced construction upon it, but when it says: "God has decreed . . . all things whatsoever comes to pass," may it not mean that the things that come to pass do so by God's "Permissive Decree." This is the probable construction of this objectionable passage.

Again my good brother can't harmonize

this "confession" with Acts 17:30. "God now commandeth all men everywhere to repent." God is certainly not less generous than we are. We wish for the repentance and salvation of all. So does God. "Who will have all men to be saved and to come unto the knowledge of the truth." I Tim. 2:4. God wills it, but not in the sense of a decree—just as we wish it. Again—"Who is the Savior of all men, specially of those that believe." I Tim. 4:10.

God determines to save some, but gives all a chance. Jesus died for all the Father gave him that he should give them eternal life, and in dying for them he died for all, "for he tasted death for every man." "Not will that any should perish, but that all should come to repentance." He does not will that all should come to repentance with the force of a decree, or else none would perish—neither do some go to hell with the force of a positive decree—they go to hell without His decree, and he leaves them alone to their just desert. My brother has some very catchy phrases, such as: "God would not command a fellow to do a thing which he could not do." But to the record on this point. All the world nearly believe that statement. We are commanded to keep the law are we not, and yet no man ever kept it, nor can we ever keep it—"Therefore by the deeds of the law shall no flesh be justified in his sight. Romans 3:19. God could not have done otherwise than command all men to keep the law, because it is right. The question of man's ability or inability to keep it was not taken into consideration at all. Man is responsible for not being able. Likewise "God commandeth all men to repent" because repentance is right, and all men ought to do right, and if some men cannot do right and cannot repent, they are responsible for not being able. For in the exercise of their free choice, they selected that which destroyed their free moral agency and hence ability to do right. A man may get where he can't pay his debts; but does that release him from the obligation to pay them? And should his creditors quit commanding him to pay his debts when he can't? He is responsible for the conditions leading him into debt, hence responsible for his debts. All men are in debt to God. None can pay. But are not men under obligation to God for those debts, and hasn't he a right to demand payment? Man can't just go to repenting arbitrarily. He must desire to repent. He must see the need of it. He must know the law—hence know God. Must see God perfectly just, and in the same law see himself perfectly unjust, and justly condemned. Some men don't think they need repentance for they think themselves good—hence they can't repent, but God commands them to repent just the same, and they are responsible for not doing it. Again, my brother objects to all creeds on "Predestination and Election" he ever saw, and then foundation one of his own. He says:

1. "I believe that before the foundation of the world God decreed or predestinated, that Jesus Christ should come into the world and suffer and die for sinners—all sinners, for He tasted death for every man."

2. "I believe that from the same date He predestinated or decreed that all, in all ages of the world, who believe in Christ, should and shall be saved because they believe; and that all, in all ages of the world who do not believe should and shall be lost because they do not believe in Christ. Of course, I speak of accountable beings. Accountability implies ability to believe, for where there is not ability there can be no accountability."

It is with this second article in my brother's creed that I must disagree. According to the theory advanced in this creed and the few paragraphs following had Jesus not come and had men never been "drawn", there would have been no responsibility resting on man for his sins, hence none would have been lost. Then the coming of Jesus unto the world, according to this theory, was a menace; for whereas he saves all those who elect to believe on him, had he not come the whole race would have been saved; because there was no accountability without ability, and there could be no ability till they were "drawn" and there could be no drawing without Christ. But aside from this, election, according to this theory, is found in John 3:16, if it is only a determination upon God's part to save a man if he believes. This it seems to me is no election. According to my brother's creed man does the electing first, for God, thro' decreeing in eternity, does not elect actually, till man elects to believe on His Son. That doesn't sound like Bible election to me. But is the proposition tenable, that all men who are lost go to hell simply because they do not believe on Christ? In other words are the heathen who do not hear the gospel accountable beings? My position is that all men are lost to start with—"for all have sinned and come short of the glory of God." Rom. 3:23. They are lost because they are sinners, if they never hear of a Savior they are lost without a Saviour; if they do hear of a saviour, and don't believe on him, then they are lost because of unbelief in addition to other sins. All these are not only accumulated, but are without excuse. "So that they are without excuse." Roman 1:20. Again the position that "no man is responsible till drawn" is untenable. Then according to my brother's theory, if God would not draw any, none would be responsible and if not responsible, not lost. Then since God draws all and all thereby become responsible, and some resist the drawing, or "draw back", the drawing of God is only the occasion of some plunging into hell. My position is: All men are sinners and accountable to start with—justly condemned. None can come except they be drawn. All can, and do come who are drawn. All are not drawn because some are going to be lost. But my brother quotes a passage of Scripture in support of his position that some who are "drawn" draw back. Heb. 10:38, 39. "Now the just shall live by faith: But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The revised version makes it plainer: But my righteous one shall live by faith; and if he shrink back, my soul shall have no pleasure in him. But we are not of them that shrink back unto perdition (or as margin has it "of shrinking back" etc.) This Scripture seems clearly to teach just the opposite position from my brother's interpretation. If the righteous one shrink back—a mere supposition—simply a supposable case. And then he says, but we are not the "shrinking back unto perdition" kind, etc., such as I have supposed. It is a strong way of putting the effectual drawing power of God and the final preservation of all believers. My brother takes it as an actual case which, it would seem, is at least a strained interpretation.

My brother says: "So far as I can find, it is nowhere said that any are elected to believe." Read this: "And as many as

were ordained to eternal life believe." Acts 13:48.

"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, etc." Rom. 8:29, 30. We see here (1) foreknowledge, (2) predestination, (3) calling, (4) justification.

He predestinated some to conformity to Son. His method of conformity was by calling of gospel, and response by belief—and in believing justification—then was predestination or election unto belief?

Read this: "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thes. 2:13. The choice was made prior to belief—for it was "from the beginning. It was the choice of somebody who was to be saved "through sanctification of the Spirit and belief of the truth." The choice was not made thro' these. The choice was a choice of individuals from eternity, or beginning. They were saved through Spirit and belief. If they were chosen to salvation then the means was chosen—belief—so men are elected to belief.

These scriptures are corroborated by the example of election, given in Rom. 9:11. "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works but of him that calleth."

This, upon God's part, was an arbitrary choice. He did not select the one because he was good, nor reject the other because he was bad—neither was the election on the ground of foreseen goodness or badness, but the reason of the choice was in the mind of our sovereign God alone.

"What shall we say then? Is there unrighteousness with God? God forbid." Rom. 9:14. Some think it strange that God hated Esau, but the strange thing to me is that he didn't hate them both. All the race is justly condemned—if God should save but one out of the race. I will not complain even if that one is other than myself. If God saves some, then whatever not He saves, will be for his glory. I shall be satisfied with that. I bow before His sovereign will. Amen!

W. Alex Jordan.

Clarksdale, Miss.

To the Baptist Brotherhood.

Dear Brethren—New Orleans is a field in which the Baptists of the South ought to feel a deep interest. There is no more important point on the globe. Already New Orleans is the queen of southern cities. She is the congesting point for all that is southern and western, and destined by the geography of the earth and the trend of civilization to rival any thing on the continent of America. For many years poor equipment and a dominant Catholic sentiment have conspired to make our history a tale of failures and hopes deferred. Thousands of Baptists have come to this city and been swallowed up either in the maelstrom of sin or else swept by the currents of popular sentiment into other churches. We must stop this loss to Baptists. It is for this purpose that I am soliciting your help. I am not speaking of contributions of money, we need money bad enough, but what we now desire is your help in getting in touch with the Baptists coming to the city.

We are perhaps better prepared today

than ever before to care for those who come. The day is beginning to break. The prospects are encouraging. Our people are hopeful. In the last three Sundays I have had five conversions in the regular services. Three at one Sunday night service. I have baptized some fifteen since last April, was away one month on my vacation, and have three to baptize now. The other pastors are doing the same thing. There is scarcely a pastor's conference in which some pastor does not report baptisms. This is something I was told that could not happen in New Orleans, but it is happening and that without special evangelistic service either.

In the spring we are going to have a great evangelistic campaign conducted by Dr. Hamilton. We are beginning to prepare for this campaign now. We want the prayers of every Baptist in the south. If we could get a million Baptists to pray for this meeting we would shake this city from center to circumference.

We want, therefore, to start a campaign of prayer. The meetings will begin in March and we would feel confident of victory if we could get fifty or seventy five thousand people to pray for the meetings. Will you be one? I would like to get in touch with those who will enter into covenant with us to pray for a great victory for the truth. It will give us courage to know that you are praying with us. If you will enclose stamp when you write I will send you some information concerning conditions here which will startle you.

I also want to get in touch with people coming to the city. Mothers if you have sons coming here to college write me, sending their address and I will look them up and get them into the Sunday school if possible. Pastors if you have members coming to this city write me and I will be delighted to meet them and greet them and find for them a church home. If you are coming yourself write me. I would be glad to see you. We want all the information we can get about Baptists who are coming to the city. If you are interested in the Baptist cause in New Orleans give us this information. Address

J. Benj. Lawrence,

Pastor Coliseum Baptist Church, 1566 Camp Street, New Orleans.

Blue Mountain News.

I began as pastor here yesterday. Fine day. Fine audiences—warm reception. Results, ten additions by letter, two for Baptism and five professions of faith. 558 in Sunday school. It hurt me to leave dear old Tupelo, but the possibility for reaching more people here appealed to me and I came. Please send the Baptist Record to me here.

Yours for co-operation.

R. A. Kimbrough.

A Good Deeting.

We closed a good meeting at West King Thursday night. This is a saw mill town 7 miles from Waynesboro out in the hills. The people of West King were very kind to us, and especially the president and managers. They gave us the hall over the large storehouse, which had been used up to the meeting for a skating rink. They put in good electric lights and put very good seats in and made a pulpit and had everything in trim. Brother R. D. Maum worked the meeting up. The meeting began Thursday

night of the 26th. Brother Maum preached until Saturday night and had to conduct a burial service Sunday. Brother J. J. Walker preached Sunday and Sunday night. He left Monday, and Monday evening Brother Maum and myself arrived. I preached Monday night. Thursday night Brother Maum preached, and we organized a church with 11 members. I did all the preaching from then on. There was great interest taken. We received two ladies for baptism Wednesday night, two Thursday evening for baptism and four for baptism Thursday night and one by letter. The people said if we could stay another week or more they thought the results would be great. We predict that a great church will be built up at West King. They will build a nice church there in the near future. May the good Lord lead them for it is a very wicked saw mill town.

We may expect great things of this young church. One incident occurred while the meeting was in progress of which we wish to make mention, and was in the case of one good sister, who had been reared a Presbyterian and had been sprinkled when a small child, could not remember anything about it. She heard the truth and accepted it. She had held back until the last service, and she came weeping and said I want to follow Christ. Oh! that people everywhere would follow Christ. One Lord, one faith and one baptism.

Yours in our Master's cause,
R. W. Bryant.

Stonewall, Miss.

Among My Churches.

For four years in succession we have had great meetings at Unity church; and have witnessed wonderful development of the church. This year, we were assisted in the meeting from August 18 to 25 by Brother B. F. Wallace now of Kosciusko, Miss. Received nine by baptism. We are expecting others at our next appointment. Brother Wallace made a fine impression. He is a good man and makes a fine yoke-fellow. He has located at Kosciusko, and will accept work, doubtless, in this association. We wish him much success wherever his work may be.

Samaria church September 15 to 20. The fourth good year with this church also. This year Brother A. T. Camp of Northport, Ala., was invited back to assist in the meeting. The people rejoiced to see him and hear him preach again. We had a good time. But the meeting did not result as well as we had hoped, owing to some unfavorable circumstances. Received three by letter and one by baptism. There were a number of conversions and we expect good results yet. The meeting had to close too soon.

Long Creek church, at Sallis. Here we had a 12 day's meeting, a great meeting with fine results. Brother Camp was with us here also, and acquitted himself well. The Lord greatly blessed his ministry, and revived the church and gave us a signal victory. 22 were added to the church, 14 by baptism and the rest by letter and restoration. We had received four by baptism at our regular services before the meeting making in all 29 increase this year. God bless the noble people.

My services with this church will close at the end of the year. I have no plans of my own. My life is in the hands of the gracious Master.

T. R. Paden.

We are prepared to fill promptly all orders for the new book by Brother L. P. Leavell, "The B. Y. P. U. Manual and sells for 50 cents. Let it have your orders. They will be filled on the day received. Also we sell promptly all orders for "The Young Christian and His Work", for 50 cents. Pastor Tull of Greenwood has just ordered 100 copies and Pastor Price of the Second church, Jackson, nearly half as many and will need more. It is a gem for young Christians.

From the Foreign Mission Journal for October, under the head for receipts for Foreign Missions from Mississippi, Dr. Williamson acknowledges the receipt of \$300 from Rev. George C. Cates, which is applied to the support of 33 native helpers on foreign fields. In China, 16 in Africa and one in Japan. From the best information we can get, this makes a very fine showing in comparison with what any other evangelist in Mississippi is doing for missions. We learn that some of them are not giving any money to the churches to which they belong for mission work. Our evangelists are receiving much more for their work than the average pastor and ought therefore to help the pastors in leading the people.

Holly Springs Meeting.

I spent eight days with J. A. Bell in a meeting in Holly Springs, closing Tuesday night. There were several professions of faith and several additions to the church, five for baptism. It was a good meeting. Our Baptist church is weak there—but has some excellent people to fight the battle. Bro. Bell has been there three years and has done well. Recently the church has lost some valuable members by them moving away, but some others have come in, but not enough to balance the loss. The way I see it, our state mission board is doing a wise thing to help at Holly Springs. I trust the brethren will vote to continue the help there.

R. A. Kimbrough.

Dr. Hawthorne's Address Again.

"The Baptist Flag" does not like our

"apology" for the manner in which "Dr. Hawthorne's address" was received by the Southern Baptist Convention at Richmond. We said the failure to discuss or criticize it was "out of respect to him," and the Flag says in effect that "it was a sickly, sentimental reason" and that the acceptance of it by the convention was equivalent to an endorsement not only of the sentiment of the address, but of the whole of Whitsettism and the giving up of the whole of our contention for Baptist church continuance. Well, we are free to admit it, that it did look that way at the time, and we were restless and "hot under the collar" about it and did privately make "a few" electrical remarks to some of the champions of the other side. But they seemed to think it was "no use" and as I took it, it would not amount to much any way and for the reasons that we assigned, to-wit: Dr. Hawthorne's lack of qualifications of an authority. We have had no reason to change our mind since and are quite willing for it to remain that way as Dr. H. and his friends seem to be of the same mind.

The reason we said no criticisms were made out "of respect for him" was, in addition to what we have said, that Dr. Hawthorne had been invited the year before to deliver an address at that session as a sort of honorary function in consideration of his great age and long service, and to have allowed any adverse criticism to be put upon his speech would have been discourteous and unfriendly, he being, as it were, "an invited guest." We confess that we are sorely disappointed by the address itself, not by what it contained, so much as by what it did not contain. We had hoped for an eloquent and loving portrayal after the order of the reminiscence of the doctor's forty or more years recollections of the convention—its heroes, its forces, its conflicts and its triumphs up to the present, and then a prophetic vision of its promising and hopeful future.

We think the dear, good brother lost his opportunity to leave a halo of universally kind and loving memories around his good name here on earth, when his work is all done. In closing we are free

to say that we are somewhat more in sympathy with the kindly spirit of the dissenting brethren in the convention in allowing the incident to pass without adverse criticism on account of the peculiar circumstances than with the "hammer and tongs" method that the Flag stands for. We may have something to say about the address itself later, for we are not inclined to accept it as quite a fair statement of the Baptist essential idea.

J. A. H.

Now how are people to break themselves of faulty enunciation? Simply by taking time. In this country we are encouraged to do things in a hurry. To be busy, that is, to be rushed, has been so long an ideal with us that even if we really aren't busy we have acquired the habit of doing things in a busy way—that is, a hurried way. We attend to trifles hurriedly. We even speak hurriedly when we have plenty of time. Moreover, it is so credible in the general estimation to seem busy that many people with plenty of leisure pretend to be busy and dishonestly say they are busy, and act as if they were busy, and talk with the breathless hurry of people rushed to death. It is very curious, this ideal of seeming to be rushed as if it were a good in itself and not a misfortune, a state to be guarded against both for one's own comfort and for the sake of not annoying people about us.

Repose, quiet repose, the easy balance of one's mental and physical qualities, must be recognized as an ideal before, as people, we can learn to arrange what is going on in our minds and to express it in clear speech. So if we decide to try to speak well, we must accept this ideal and relax from the tension with which most of us hold ourselves. When we express ourselves we shall then express, not a hurried or harassed being, but a nature calm and rational. Instantly many of our faults of diction will straighten themselves out, and we shall find our task of clear-speaking astonishingly lightened.—Harper's Bazar.

Your Hearing in Danger If You Have Catarrh

Every one who has catarrh is in constant danger of becoming partially or totally deaf. Catarrh does not remain stationary or get well of its own accord. It is inclined to spread. It may make its way from the nasal passages through the little Eustachian tubes to the middle ear, and then it becomes a serious trouble producing "buzzing" noises in the ears and finally total deafness. No liquid, atomizer spray, douche, ointment or anything of that kind can go through the Eustachian tubes, and, therefore, cannot reach within an inch and a half of the middle ear. The only possible way of reaching it is by the means of a medicated smoke-vapor, which manner of treatment was originated by Dr. Blosser in his medical practice many years ago.

This treatment is unlike any other remedy for catarrh, bronchitis and catarrhal deafness, and is being used with success in all parts of the country. By his method the medicine goes into direct contact with the parts that are affected by catarrh, and cures the disease. In this way many have been restored to hearing who had lost all hope.

In order to demonstrate how his remedy reaches the disease in the head, nose, throat and lungs, Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., offers to mail a five days' free trial package of his remedy, also an illustrated booklet telling all about the treatment to any sufferer who will write to him for it.

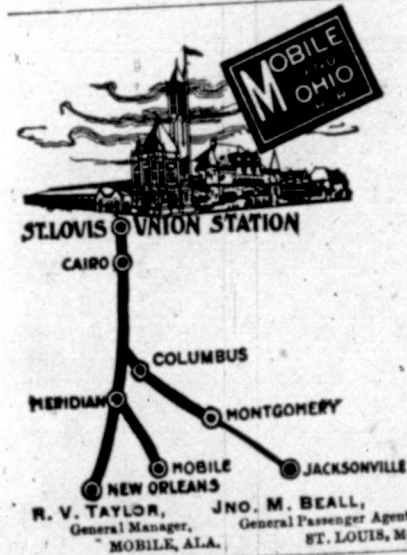
DR. W. B. THOMASON

Does a general practice in office only

Specialist.

Treats all Chronic, Nervous and Skin Diseases with Electricity and X-Rays.

Office, 4th floor Century Building, Jackson, Mississippi.



LEARN A High Grade Profession Fitting Glasses pays \$50. to \$100 weekly, easily and quickly learned at home. Write for booklet. Southern Optical College. Dallas, Texas.

Time and Place of Associational Meeting.

Hopewell—Springfield, Saturday, October 19.
Trinity—Montpelier, Clay county, Mantee, M. J. & K. C. road,

October 23.

Bogue Chitto.—Tangipahoa church, 6 miles west of Summit, Wednesday, October 23.

Harmony—Salem, Friday, October 25.

General Association—Lake Come, Jasper county, October 26.
Lebanon—Poplarville, Northeastern road, Wednesday, October 30.

November.

Carey—Hamburg, Y. & M. V. road, Friday, November 1.

Miss Penelope's Tenth.

"And of all that Thou shalt give me I will surely give the tenth unto thee."

Miss Penelope Robinson read and re-read the text, then softly closed her Bible. "The preacher certainly did make a great sermon from those words, but he didn't say anything that exactly fitted me. He talked about giving so much from salaries and wages; I have neither. The church pays the rent for my one room. Yet how I wish I could give something."

"You can, you can, you can!" tickled the old clock, which was Miss Penelope's chief companion and adviser, and generally confirmed her in all matters of conscience.

"How?" she asked herself. A light tap at the door broke her reverie. It was Miss Minnie Davis, the bright-faced little district visitor.

"What a beautiful Sabbath this is!" she exclaimed with animation. "I was so glad to see you in church this morning. It is so seldom you get out. One would imagine I had been marketing from the appearance of this basket, but guess what it contains. Mother suggested that I bring you some nice fresh eggs. I hunted every nest in the barn, hoping to get you a dozen, but could only find ten. I know you will relish them."

The sunshiny little visitor was off to see other poor and sick friends almost before Miss Penelope had time to thank her.

Left to herself the poor woman mused again after first reverently returning thanks to the Great Giver: "One tenth of all I possess!"

Suddenly a happy thought struck her. "There's old Aunty Brown in the top flat of the tenement. She's poorer than I am. There are not half so many folks visit her as come to see me. One of these eggs is a tenth; I'll take it to her for her supper. I wonder, too, if she has any fuel left."

So saying, Miss Penelope counted her small allowance of wood and coal and wrapped up a few sticks of kindling and lumps of coal, representing her tithe. Then she cut a few slices of bread and butter, and steeped a generous-sized cup of tea.

"Why did I not think of this before?" she asked herself. "I have been keeping all that has been given me, and thought be-

Save Your Money.

Royaline Oil is much stronger than the other antiseptics. MIXED with one third water it will do anything the best of them can do in their full strength. If you want it weak like the others, add water to suit and save your money. You will find it to be not only the best, but the cheapest. Try it, and you will use nothing else. Pleasant, clean, strong, safe. No grease, no strain. 25c, 50c. Druggists and Dealers in Medicines.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

The Union Railroad Business College.

BUSINESS TAUGHT AS IT IS DONE. Is backed up by thousands of dollars and expert teachers. Uses no text books or copying nonsense. Free scholarships given only to those between the ages of 13 and 35 years. Business men everywhere are calling for the graduates of this school. For full particulars, address Prof. W. N. Stephenson, TEXARKANA, TEXAS.

OXIDINE. A CHILL CURE IN EVERY BOTTLE. Guaranteed under National Pure Drug Law.

cause I was poor I had nothing to give."

Up, up, up the wearisome flights she went, but the steps did not seem as steep as usual.

"Come in!" said a feeble voice and Miss Penelope entered the cheerless room where old Aunty Brown lay stretched on a pallet with a faded quilt drawn tightly round her to keep out the cold and keep in the vital spark.

How chilly it was! Imperceptibly, Miss Penelope shrugged her shoulders on entering.

"You'll get your death here, Miss Robinson. Better go down stairs again. The town poor committee didn't send my coal yesterday. They say they won't support private paupers any longer. I must go to the almshouse, but I don't want to go."

"I don't think you will," snapped Miss Penelope curtly, for she did not want to betray her emotion at that moment. "This fuel is nice and dry" she said to herself, "and I won't spoil it with tears."

"I don't think I'll get my death here either," contradicted Miss Penelope, while to herself she added: "Seems to me, I'm just beginning to live."

"Oh, dear, dear," murmured Miss Penelope, "this stove is so broken it's hard to get the fire to draw well. What a lot I have to be thankful for in my room! It felt uncomfortable until now."

Aunty Brown was facing the wall, but turned suddenly. "What is that creaking noise?" "It's only the fire. I'm going to make your room nice and warm, so you can sit up and enjoy the supper I am preparing." "The fire—the supper!" repeated Aunty Brown in a dazed way. "Where did you get the fuel and food?"

Ware's Black Powder For Stomach and Bowel Trouble. Write Patience Wareham Drug Company, Dallas, Texas, for Circular.

"I brought them."

"You!"

"Yes, I."

"Who sent you?"

"The Lord, I guess," answered tillte Miss Penelope as she turned to wipe the mist from before her eyes.

Aunt Brown had taken a new lease of life; she had a friend. The change that makes is always past reckoning.

"I think I'll have something every day," assured the visitor, as she left the dingy attic. "My friends are very good to me, and I get enough and to spare."

All that night Miss Penelope dreamed of tenths, tenths and tenths, piled high till they assumed the proportions of the great pyramid of Egypt.

This dream seemed to be significant of coming good, and, as a prediction, was fulfilled; for each day there was not only a greater variety of things to tithe, but the tithes grew larger. And Aunty Brown's attic room became a habitable place for Miss Penelope's tenth not only blessed the giver and receiver, but it extended its ministries to the very walls and furnishings—scant enough, these—until the place took on a strange, new aspect of home-like beauty and peace—Edith M. Russell in Epworth Herald.

Mrs. Winslow's Looking Glass Has been used for over SIXTY-FIVE YEARS BY MILLIONS OF MOTHERS FOR THEIR CHILDREN WHILE TEething with a PERFECT SUCCESS. IT SOOTHES THE CHILD'S TENDERS GUMS AND ALLAYS ALL PAIN. CURES WIND COLIC AND IS THE BEST REMEDY FOR DIARRHŒA. Not to be mistaken for any other. Write for Circular and Sample. Mrs. Winslow's Looking Glass, 25c. Sold everywhere. Twenty-five cents a bottle. One-cent sample. Write for Circular and Sample. Mrs. Winslow's Looking Glass, 25c. Sold everywhere. Twenty-five cents a bottle. One-cent sample. Write for Circular and Sample.

SUBSCRIBE FOR The Baptist Record.

J. W. PATTON Music Company,

W. F. SMITH, Proprietor.

THE OLDEST MUSIC HOUSE IN THE STATE.

HANDLE THE CELEBRATED KIMBALL LINE OF PIANOS AND ORGANS—THE BEST MADE—DIRECT FROM FACTORY—OLD FOR CASH OR ON EASY TERMS AT FACTORY PRICES, THREE MILLIONS DOLLARS BACK OF EVERY GUARANTEE.

WRITE FOR FREE CATALOGUE WITH PRICES AND TERMS.

J. W. PATTON MUSIC HOUSE,
JACKSON, MISSISSIPPI.

Buy it at our special introductory prices and take
Your Choice of 27 Plans of Easy Payment
 on the piano or five plans on organ. You may have the piano that's wanted for \$20 and
 we will trust you, no money down. Or you may prefer the organ that's wanted for \$10 and we will
 trust you, no money down. There is no need to make any other plans. We will give you the
 of our well-known pianists you will find in the piano or organ. We will give you the piano or organ
 have to get a first class piano or organ. We will give you the piano or organ. We will give you the piano or organ.
 Sample Offer, Plans of Easy Payment and Book about them, Williams Organ & Piano Co., Room 1, 815 Washington St., Chicago.
 E. K. WILLIAMS, Trust-Plan, Williams Organ & Piano Co.

How can your vice-president write Mrs. Woods of your spiritual condition unless you write her, dear sisters? See to it that your meetings are spiritual, called on to take part, let's do place for worship, a place for reading and prayer of sweet

Deaths.

Mrs. Mary Hey was born near Casilla, Miss., in 1851 and died August 1, 1907.

These words represent the beginning and end of a beautiful life. Endowed with a bright, genial nature, her mission on earth seemed to be to "scatter seeds of kindness" and blessing to all with whom she came in contact. Especially in the home of the sick and suffering did she come as a benediction, with her tender hand and willing, active hands. Her touch was magic to the weary sufferer.

She was the mother of eight children and in a cheerful, industrious, unselfish way, she has reared them to be useful, exemplary men and women. She was a faithful member of the Baptist church and such a good and useful woman that we can not understand why she was not spared. God said: "What I do thou knowest now, but thou shalt know hereafter."

During her suffering she was hopeful of recovery, but in spite of the efforts of faithful physicians and the ministrations of loved ones, God called her to "come up higher." He is too wise to err. One of God's children are gathered home.

L. H. B.

OXIDINE,
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Dear Brother Miss., Sept. 12, 1907.
Dear Mr. Johnson:—We have just returned from the Columbus Association which met this year with the Pleasant Hill church about eight miles east of the city of Columbus.

Dr. Johnson will remember how beautiful for situation is this church with its tall, stately pines and how refreshing the cool spring water.

So large a number of delegates were present I wondered if all could be seated. There was seemingly no trouble, and we all fared well. Dinner was served on the grounds, tables loaded with everything to tempt the most fastidious appetite.

The ladies held their meetings in the shade, grassy dell near the big spring. Mrs. Whitfield, the pastor's wife, gave us a most gracious and hearty welcome, which was fittingly responded to by Mrs. Ellis of West Point.

Mrs. Anandingham conducted the devotional exercises. Then Mrs. Glenn our efficient and much loved vice-president took charge of the meeting and recited a most appropriate and original poem.

Mrs. Birmingham read a letter from Mr. Heck. Mrs. Ellis read a paper on how the societies should treat their ice-presidents, which made some of us resolve to

do better about sending in our reports. Mrs. Ellis also read a paper on the Margaret Home and asked for pledges to which many of the delegates responded.

Mrs. Whitfield read a paper on the Training School at Louisville, Ky., where women missionaries are prepared for their work in foreign fields.

I do not know how many societies were represented, but a good number of delegates responded to the call for reports.

By a unanimous call Mrs. J. A. Glenn of Starkville was re-elected vice-president and Miss Alice Halbert secretary. This was such a good meeting out there under the pines, so quiet and devotional, and we felt that the Holy Spirit was with us, and that God approved of our work.

Sincerely yours,
Della B. Deupree.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Prohibition Wave.

The adoption of complete prohibition in Georgia and later the adoption of the prohibition clause in the new constitution of Oklahoma, it is regarded as only a question of little time before nearly every Southern State will pass prohibition laws. The Democrats of Kentucky where 96 out of 119 counties have already adopted prohibition, have declared for state prohibition and Tennessee will follow. The next legislature in Mississippi will give this state statutory prohibition and submit a constitutional amendment. If any of the candidates for speaker have not a clear record on prohibition they should remain legislators on the floor of the house.

A speaker has the appointment of all committees and the appointment of committees unfavorable or not in sympathy with prohibition can do great harm to the cause. Legislators should consider this when you cast your vote for speaker.

W. H. P.

Ware's Baby Powder For Bad Bowels—Infants.
Perfectly Harmless, Soft and Soothing. Write Patton Worsham Drug Co., Dallas, Texas, for Circular.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 232, South Bend, Ind.

There's Wealth in SILVER



The great Silver mining district of Montezuma, Colorado, will soon be one of the most famous mining camps of the West. Twenty big silver-lead mines in this wonderfully rich district will soon be paying to stockholders millions in dividends every year. The Sarsfield Mine is one of Montezuma's oldest, richest properties and has already produced one hundred and fifty thousand dollars in silver-lead ore, which was carried down the steep mountain slopes on burros. Much of the Sarsfield ore is so valuable that it could be carried down the mountain by men at a big profit. Improved transportation and milling facilities—which are now already available or provided for—means added millions in Montezuma's output and enormous dividends for the holders of shares in the great Sarsfield, Colorado's mines have produced \$1,200,000,000 and are now producing each year more than \$2,000,000. I believe Montezuma is the greatest mineralized district in America. I want to send you free maps and illustrated literature telling the true story of the Sarsfield and why it is the best buy in the investment world today. I will tell you why you can for a short time secure stock in this famous producer at the low price of

10 CENTS A SHARE

I will tell you how you can go and see the Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rich state as a producer and dividend payer. I don't think there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Sarsfield. Only a limited amount of treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW. If you would be in time to share in this first allotment of Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address E. S. KELLOGG, Financial Agent, SANSFIELD SILVER MINES CO., 725 Century Bldg., KANSAS CITY, MO.

NERVE STRENGTH RESTORED

BY THE MASTER SPECIALISTS,

Drs. S. & D. Davieson & Co.,

1013 Canal Street, New Orleans, La.

SPECIAL DISORDERS CURED.

FREE CONSULTATION BY MAIL OR IN OFFICE.

72-Page Book, GUIDE to HEALTH and MARRIAGE, FREE.

CHURCH CLERKS

SHOULD USE OUR

Model Church Roll and Record.

This Book Leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement and contains: RULES OF ORDER, CHURCH COVENANT, CONFESSION OF FAITH, ALPHABETICALLY INDEX FOR NAMES AND ADDRESSES AND 150 PAGES FOR MINUTES, GILT LETTERING.

Best paper; bound in cloth, with leather back and corners, a durable binding. It will last for years.

ONLY \$1.50

You can make no Mistake. ORDER AT ONCE.

Baptist Book Concern, - - - Louisville, Ky.

EXCURSION TICKETS

- VIA -

QUEEN & CRESCENT
ROUTE

VICKSBURG MISS., on sale Oct. 21st, good for return Oct. 22, one fare plus 25 cents.

BIRMINGHAM, ALA., on sale Oct. 19-20-21, good for return Oct. 22th, one fare plus 25 cents.

OKLAHOMA CITY, O. T. On sale Oct. 15-16-17, good for return Oct. 31, one and one-third fares for round trip.

For full information call on W. E. Pleasant, Ticket Agent.

BUILT TO BAKE

STEEL RANGE \$23.75



\$23.75 buys this New Model built-in steel range with high-warming closet and reservoir. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our New Catalog, describing a full line of cool stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer. Write today for our big FREE Catalog. ALBAUGH - DOVER CO. 910-967 Marshall Blvd., CHICAGO, ILL.

October 17, 1907.

Chas. A. Barber, M. D.

SPECIALIST.

Treats All Diseases of the

EYE, EAR, NOSE and THROAT.

Offices: CENTURY BUILDING.

JACKSON, MISS.

J. M. Derrick & Son,

DEALERS IN

Staple and Fancy Groceries and agents for White Crest Flour, South State Street.

Jackson, Miss.

Phone 772

Prompt Delivery.

OPPORTUNITY for NURSES

THE South Mississippi Infirmary has vacancies in its Training School for several capable young women.

Address—DRS. CRAWFORD.

Hattiesburg, Miss.

"NEWBERRY'S KIDNEY REMEDY"

A vegetable preparation, entirely harmless, promptly removes all symptoms of Kidney Diseases and rapidly effects a permanent cure. Sent BY MAIL, \$1.00 per box. Your money back if you are not satisfied. WRITE TODAY for a trial package FREE.

NEWBERRY & COMPANY,
Box 305, WACO, TEXAS.



GRIP-IT

does not make you sick or otherwise inconvenience you; cures the worst cold.

QUICK!

GRIP-IT cures ordinary colds in 5 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cold; and you need PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Ice-locks; send stamps if not kept by your dealer. PORTER MEDICINE CO., Paris, France.



ONLY 10¢ HYNES OF HIS GRACE
243 GOSPEL SONGS
BILHORN BROS. 152 LAKE ST. CHICAGO

Why a Church Should Have a Missionary Society.

A paper read at the Ladies' meeting of Central Association by Mrs. P. I. Lipsey:

To one who considers the merits of a missionary society, they are numerous as the virtues of a favorite child.

1. First among these is its educational value to the women who belong to it. Mission work with its noble purpose of saving souls, is the leading movement today in the religious world, and the brethren in the churches feel and recognize this, but to learn of its practical workers, you must turn to the sisters who study each week the mission fields and toil in China, Japan, Brazil, Africa, the world. What a loving interest grows in the heart for those whose faces we look upon in the Foreign Mission Journal and how near to us our representatives across the waters seem as we become familiar with their homes and friends and needs, in the letters which come from them.

2. Further than this, as we know more of them we feel their interests to be our own, and the desire to give for their benefit is quickened in us, and the Lord's treasury is enriched. I believe that the women of a church will give far more intelligently and therefore more generously if they have a missionary society, the arm of that church, than if they have no organization.

3. This society also becomes an instrumentality for various forms of work, a pastor's helper, for ministry to the poor at home, to the tiny ones at the orphanage, to the earnest missionaries on our western fields. Many pastors would be bereft without the efficient help of their ladies' Missionary Society.

4. Another benefit that comes with the society is that as the members meet and work together for others, they learn to know each other in the best way. Gossip and unkind comment are crowded out by better things, and the higher impulses are brought forward and Christlike motives and feelings given a larger place in these weak, human hearts of ours.

5. Lastly, and I have kept the best for the last, the missionary society in the hands of consecrated leaders, is a place of prayer. We turn to the Heavenly Father for help in the work He has given us, for wisdom and patience with the dear children He has committed to us, for trust in Him, for all that we need in our home life as well as for His blessing on all His workers, far and near. Is not this the greatest joy of all, that our God will meet with us, when two or three or many come together?

Mrs. P. I. Lipsey.

Cure Your Dandruff

Why? Because it is annoying, untidy. And mostly, because it almost invariably leads to baldness. Cure it, and save your hair. Get more, too, at the same time. All easily done with Ayer's Hair Vigor, new improved formula. Cures dandruff. Stops falling hair. Does not stain or change the color of the hair.

WE WILL GIVE YOUR DOLLAR BACK If after a fair trial one box of HUTCHINS ECZEMA SALVE does not cure any case of ECZEMA, TETTER, RINGWORM, OLD SORE or DANDRUFF, no matter of how long standing the case may be. Price \$1.00 in Advance.

THE HUTCHINS ECZEMA SALVE CO.

THE FLAKE & NEILSON CO., WINONA, MISS.

REFERENCES:

Bank of Winona, Winona, Miss.
Citizens Bank, Winona, Miss.

Mississippi College.

"THE OLD RELIABLE."

Eighty-One Years Old and Growing More Vigorous Every Day.
Two Splendid New Buildings in Course of Erection; Others to Follow.

ENDOWMENT INCREASING.

440 STUDENTS.

EIGHTY-SECOND ANNUAL SESSION OPENS OCTOBER 2ND, 1907.

SEND FOR CATALOGUE.

REV. W. T. LOWREY, D. D., LL. D., President.
CLINTON, MISS.

"Southern" Wood Fiber Plaster.

"THE WONDERFUL WALL PLASTER."
Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)
For prices, address,

JOHN L. JOHNSON.

"Southern" Wood Fiber Plaster Co.,
JACKSON, MISS.

BELLS.

THE BELL CO. CHICAGO, ILL.

The home.

OXIDINE.
A CHILL Cure in Every Bottle.
Sold under National Pure Drug Law.

Grasshopper Green.

Grasshopper Green is a comical chap,
Lives on the best of fare;
Bright little jacket and trousers
And cap.

These are his summer wear.
Out in the meadow he loves to go
Lying away in the sun.
It's hopperty, skipperty, high and
low,
Summer's the time for fun.

Grasshopper Green has a dozen
See boys;
And soon as their legs grow
strong.

Each of them joins in his frolic-
some joys,
Singing his merry song,
Under the hedge in a happy row,
So as the day is begun.

It's hopperty, skipperty, high
and low,
Summer's the time for fun.

Grasshopper Green has a quaint
House,
It's under the hedge so gay.
Grasshopper Spider, still as a
house.

Watches him over the way,
Glaring he's calling the children,
Know,

Out in the beautiful sun.
It's hopperty, skipperty, high
and low,
Summer's the time for fun.

—Exchange.

OXIDINE.
A CHILL Cure in Every Bottle.
Sold under National Pure Drug Law.

"Penny Scramble."

He was born in Florence, Mass.,
is one of the jolliest things that
can happen to a young
American, says the New York
"Tribune." This will be so, at
least, so long as Julius P. Main,
lives. For every year Mr. Main
stocks up with 18,000 marbles
and 100 pennies and then scat-
ters the same before the village
post-office for the children of the
community to scramble for. Mr.
Main says he does it just for fun,
and because he likes children, and
he certainly does get enough fun
out of it to last him a year. As for
the children, they look forward to
it as they do to the Fourth of
July and Thanksgiving.

The twelfth penny scramble
has just taken place, and one
thousand children assembled to
gather up Mr. Main's gifts. The
hour for the scramble was 1:30
o'clock, and long before that time
children began to congregate, un-
til the roadway was choked with
them. And the town costable had
to make an opening to permit the
trolley cars to pass through. There
were many girls as boys in the
crowd, and they entered into the
rough and tumble play with just
as much vim as their brothers.

Both boys and girls were dress-
ed for the occasion, the boys in

overalls, sweaters and caps,
which they promptly lost when
the struggle began, and the girls
in their oldest calicoes and ging-
hams, with no hats at all, for the
penny scramblers are no respec-
ters of persons, and feminine mil-
linery would fare hardly in the
fray. Most of the girls brought
bags to stow away their treasures
in, while the boys put their faith
and their booty in their trusty
and capacious pockets.

There are no printed rules for
the contest, but it is generally un-
derstood that no children over
twelve or under five are to take
part in it, and rarely do the boys
and girls disregard this unwritten
law. They also understand that
they are not to strike or kick,
one another in their efforts to get
the marbles and pennies, but they
must fight with all their strength.
That is, Mr. Main says, they may
fight fair, but there must be no
fouls. In general he requires the
football code to be followed.
When the marbles are thrown out,
the boys and girls enter the con-
test, together, and no considera-
tion is shown to the weaker sex.
In the struggle for the pennies,
however, the greed for gold ren-
ders the boys more brutal, so they
are required to remain on
one side of the street, while the
girls have the other. There is a
desperate scramble over the pen-
nies, but when a boy or girl ac-
tually gets hold of a coin no one
has a right to take it away. In
the case of the marbles, the wise
children know what quality is bet-
ter than quantity. So before they
do any fighting they watch care-
fully to see if there are any alleys
in the handful which Mr. Main
has thrown out, for what boy or
girl does not know that an alley
is worth fifteen common mar-
bles?

Mr. Main always distributes his
own gifts, and as he strides
through the crowd of eager child-
ren, sowing the pennies and mar-
bles broadcast, he makes a strik-
ing figure, for he is over six feet
tall, and on these occasions he al-
ways wears a long butcher's frock
reaching to the tops of his cow-
hide boots, with a fur cap pulled
close over his eyes, the rest of
his face being almost covered by a
bushy beard.—Presbyterian.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in
the treatment of cancer. It is not in an
experimental stage. Records of undis-
puted cures of cancer in nearly every
part of the body are contained in Dr.
Leach's new 100-page book. This book
also tells the cause of cancer and in-
structs in the care of the patient; tells
what to do in the case of bleeding, pain,
odor, etc. A valuable guide in the
treatment of any case. A copy of this
valuable book free to those interested
Address, Dr. L. T. Leach,
Box 138, Indianapolis, Indiana.

POSITIONS SECURED OR MONEY BACK.
Learn BY MAIL or AT one of

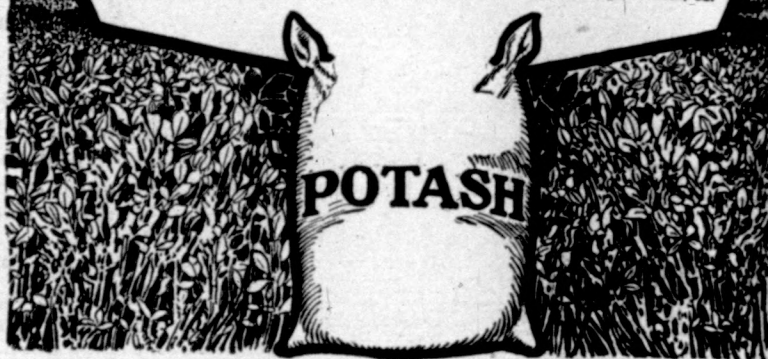
DRAUGHON'S Colleges,
PRACTICAL BUSINESS
28 Colleges in 18 States. 18 years' success.
EMPLOYED BY BUSINESS MEN. 70,000
students. FREE literature. Write to-day for it.
Shreveport, Dallas, Jackson, (Miss.),
Galveston, or Nashville.

ALFALFA

Ten to Twelve Tons per Acre have been realized regularly where the soil
has been systematically treated with a fertilizer containing 10% of
POTASH

Our practical book "Farmers' Guide" gives valuable facts for every sort of crop raising.
It is one of a number of books on successful fertilizing which we send free on request.

GERMAN KALI WORKS, 93 Nassau Street, New York
Monadnock Bldg., Chicago (Address office nearest you) Candler Bldg., Atlanta, Ga.



1857 - 1907
The Atlantic Monthly
Semi-Centennial Offer

A Year's Subscription to the Atlantic Monthly
and The Atlantic Library of Travel in 6 vols.

The Volumes comprising the library of travel are:
The subscription to the Atlantic for 1908 will include, without charge, the November 1907
issue (Special 50th Anniversary Number) and the December (Christmas) issue.

OUR OLD HOME (England) By Nathaniel Hawthorne
A standard book on English life and scenery by the great romancer.

THE AMERICAN IN HOLLAND By William Elliot Griffiths
An American's interesting observations in the land of Aykes.

A LITTLE TOUR IN FRANCE By Henry James
Vivid and human sketches of life in Southern France.

CASTILIAN DAYS By John Jay
Life and conditions in Modern Spain described by our late Secretary of State.

ITALIAN JOURNEYS By William Dean Howells
Mr. Howells is alike guide, interpreter and writer on this journey in Italy.

IN THE LEVANT By Charles Dudley Warner
One of the best books ever written on the Holy Land, Greece and the Orient.

These volumes are printed and bound at the Riverside Press and contain 5729 pages of text,
and 283 illustrations from drawings by Joseph Pennell and photographs. They are bound in
handsome dark red and gold binding with gilt top. Sent carriage prepaid in a substantial
wooden box upon receipt of \$1.00.

We offer for \$1.00 down

The Atlantic Monthly Library of Travel, 6 volumes . . . \$16.50
The Atlantic Monthly for 1908 . . . 4.00
The Atlantic Monthly 50th Anniversary Number, Nov. 190750
The Atlantic Monthly Christmas issue, Dec. 190750
The Atlantic Monthly Calendar for 190850
\$21.75

SPECIAL TERMS

All the above for \$12.00

\$1.00 with order and \$1.00 a
month for eleven months

The Atlantic Calendar for 1908 is a hand-
some souvenir of the long and dis-
tinguished career of the magazine.
Upon an illuminated card is
mounted a block containing
a quotation from one
famous contribution
to the Atlantic
for each day
in the
year.

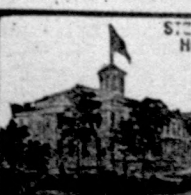
Messrs.
HOUGHTON
MIFFLIN & CO.
Boston, Mass.

Please send full
information in regard
to the Atlantic Monthly
and the Library of Travel.

Name.....
Address.....

Name.....
Street No.....
Town..... State.....

Ship books by.....



FOR FEEBLE-MINDED
CHILDREN AND ADULTS.
Expert training, mental development, and care by specially trained teachers, and
experienced physicians who have devoted their life to the study and treatment of nervous
children. Home influence. Delightfully located in the blue grass section of Ken-
tucky. 100 acres of beautiful land and woods for pleasure grounds. Specially
appointed building, electric light and water heated. Richly furnished and recom-
mended by prominent physicians, ministers and veterans.
Write for terms and descriptive catalogue. Address
DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

TO CURE ECZEMA.

The one infallible method by which
Eczema can be quickly and permanently
cured is by the use of HEISKELL'S OINT-
MENT. For half a century this great remedy
has been the means of curing skin diseases
of every nature. Erysipelas, Tetter, Ulcers,
Pimples, Ringworm, Blisters, Scalds,
Rough Skin, Salt Rheum, Scalds,
Head-ache, all yield as readily to the marvelous
curative virtues of HEISKELL'S OINTMENT
as the dread disease—Eczema. Before apply-
ing the ointment, bathe the affected parts
with HEISKELL'S BLOOD AND LIVER PILLS tone
up the liver and cleanse the blood. Oint-
ment, 50 cents a box; Soap, 25 cents a cake;
Pills, 25 cents a bottle—all at drugists.
Send for interesting book of testimonials to
JOHNSTON, HOLLOWAY & CO., 531 Commerce
Street, Philadelphia, Pa.

I CURE CANCER.

My mild Combination treatment is
used by the patient at home. Years of
success. Hundreds of testimonials.
Endorsed by physicians, ministers, etc.
The local application destroys the can-
cerous growth, and the constitutional
treatment eliminates the disease from
the system, preventing its return.
Write for Free book "Cancer and its
Cure." No matter how serious your
case, no matter what operations
you have had, no matter what treat-
ment you have tried, do not give up
hope, but write at once. Dr. O. A.
JOHNSON, 1235 Grand ave, Kansas
City, Mo.

QUICK MONEY

The fastest seller
Every home buys it.
First complete history of "THE OLD
AND NEW SOUTH." Sells on sight.
A long felt want. Big profits. Roman-
za for agents. Write to-day for liberal
proposition. Address The Roy H. Klei-
ser Co. Dept. B, Meri-
dian, Mississippi.

Gulf & Ship Island R. R. Co.

Passenger Department.

MAIN LINE.

No. 5 No. 3
(Daily) (Daily)
Lv. Jackson . . . 4:30 A.M. 3:25 P.M.
Lv. Hattiesburg . . 8:15 A.M. 7:05 P.M.
Ar. Gulfport . . . 11:00 A.M. 10:00 P.M.

No. 4 No. 6
(Daily) (Daily)
Lv. Gulfport . . . 7:30 A.M. 4:15 P.M.
Lv. Hattiesburg . . 10:35 A.M. 7:33 P.M.
Ar. Jackson . . . 2:05 P.M. 11:15 P.M.

COLUMBIA DIVISION

(Via Silver Creek and Columbia)

No. 101 (Daily) No. 102 (Daily)
6:50 A.M. Lv. Jackson Ar. 7:30 P.M.
10:50 A.M. Lv. Columbia Lv. 3:25 P.M.
2:25 P.M. Ar. Gulfport Lv. 11:30 A.M.

Trains Nos. 101 and 102, (Sundays Only)
have been annulled, and Trains
Nos. 101 and 102 have been made to
read "Daily" instead of "Daily Except
Sundays."

Connections at Jackson, Hattiesburg
and Gulfport with all lines

For further information apply to
S. D. BOYLSTON,
GENERAL PASSENGER AGENT,
Gulfport, Miss.
Effective Sunday, August 11, 1907.

BLOOD POISONING
POSITIVELY CURED--

Hereditary, primary, secondary and
tertiary. Scrofula, Eczema, Blood and
skin disease. If you have exhausted
old time methods, and want to get well,
write me in fullest confidence for proof
of cures. Take my treatment and get
well. A. A. BROWER, M. D.
San Antonio, Texas.

HEDERMAN BROS.
BOOK AND JOB PRINTING
Jackson, Miss.

The Man at the Throttle.

On the physical and mental
condition of the locomotive engi-
neer depend the safety of his
train and the lives of the pasen-
gers. What will happen if he sud-
denly dies or is taken ill? This
question is discussed sporadical-
ly in the press, and certain types
of locomotive in which the fire-
man and engineer are widely
separated, leaving the latter
practically alone in his cab, have
been condemned on this ground.
An editorial writer in the Rail-
way and Engineering Review,
(Chicago, July 27) regards it as
remarkable that so few accidents
have happened from trains run-
ning without control, caused by
the sudden illness or sudden
death of engineers at their post,
he says:

"Occasionally an instance of
this kind has occurred, and in
times past some one would pro-
pose, now and then, that an extra
employee be stationed on each
locomotive, like the lookout on a
ship, with no other duty than
that of constantly watching
ahead for obstruction. Such a
plan would discover anything
wrong with the engineer in
proper time, but the idea has
never found favor from practical
considerations. Nevertheless,
every recurring instance of the
sudden incapacitation of an engi-
neer suggests grave possibilities
of an accident. How many of
the accidents from inexplicable
causes might have happened in
this way is at least an interesting
thought to reflect upon. The
facts of experience are sufficient-
ly numerous to uphold a view of
the reasonableness of such
thoughts.

"During the early part of this
month we reported a collision
which occurred on the Mobile &
Ohio railroad caused by the engi-
neer of a passenger train running
past a station where a stop
should have been made, and the
fireman not discovering what was
wrong in time to stop the train
before collision with a switch
engine occurred. Last week the
engineer of a passenger train of
the Lake Shore and Michigan
Southern Railway, approaching
Cleveland, was overcome by heat
and fell unconscious at the throttle.
Fortunately the fireman observ-
ed the engineer's condition in time
to prevent accident to the train.
During the same week the engi-
neer of a freight train on the
Chicago, Rock Island and Pacific
Railway is reported to have be-
come suddenly insane, and ran
his train a considerable distance
at extraordinary speed, in fear of
an imaginary enemy in pursuit,
in spite of vigorous efforts of his
fireman to prevent him. 74

\$11.25 for this Big Handsome **RANGE**
Nickel Trimmed Steel
without warming closet or reservoir. With large
square oven, all No. 1 cooking holes, regular 14" x 14" body made of cold
rolled steel plate, burners wood or coal. All nickel parts highly polished.
You can take it into your own home, see it to-day, if you do not find it satis-
fying, we will refund your money. If you do find it satisfactory, we will
double our price, return it to us, and we will pay the freight both ways.
TERMS
SEND A POSTAL CARD and 1000 steel rivets, describing this
range, to the nearest dealer, and we will mail you FREE our new 1907
catalogue, showing the most complete line of stoves and ranges in
the world. Large illustrations, full descriptions at prices much lower than
any one else can make you. Buy direct from manufacturer and save money.
For our new illustrated Stove Catalogue No. 3144. We will
send you money. No delay in shipping. Send the most
wonderful stove offers ever made. Write today, tell how to order.

WRITE TO-DAY
MARVIN SMITH CO. CHICAGO, ILLINOIS.

Wintersmith's CHILL TONIC
Cures Chills
AND
Malarial Fevers
50c and \$1

Standard for 45 years; leaves no bad effects
like quinine; pleasant to take; children like it,
seldom fails to make permanent cure.
Guaranteed under Food and Drugs Act of June
30, 1906. At your druggists; or sent prepaid
on receipt of price.
ARTHUR PETER & CO., Gen'l Agts., Louisville, Ky.

FORTY-SEVENTH ANNUAL STATEMENT
OF THE

HOME LIFE INSURANCE CO'Y
GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mort- gages, \$5,809,650.00	Policy Reserve . . . \$16,006,708.00
Bonds and Stocks (market value) . . . 8,907,787.91	Miscellaneous Lia- bilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) . . . 1,621,413.00
Cash in Banks and Trust Companies . . . 293,545.75	Reserve to provide for all other Con- tingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did
pass through the 'Investigation' with

FLYING COLORS"

so spoke the chairman of the so called Armstrong Legis-
lative Insurance Investigating Committee on the floor
of the New York Senate Chamber.

Whitten & Kelso, General Agents,
Seutter Building JACKSON, MISS.

**DON'T PAY TWO PRICES
FOR STOVES & RANGES**
Order direct from our Stove Factory
and save for yourself all jobbers' and dealers'
big profits.
Hoosier Stoves and Ranges
"The best in the world." Are sold at 50
days' free trial. We pay the freight.
Guaranteed for years. "Backed by a
million dollars." Hoosier's are
"fuel savers and easy bakers." Very
heavily made of highest grade selected
steel, beautifully finished, with many new improve-
ments and features. Our large Stove and Range
Catalog shows the greatest bargains ever offered.
Hoosier Stoves Co., 275 State St.,
Marion, Ind.

Dr. Julius Crisler, JACKSON, MISS.

Gives Special Attention to Surgery
and Diseases Peculiar to Women.

OFFICE—

DRS. HARRISON AND CRISLER,
218 West Capitol Street.

Bright's Disease

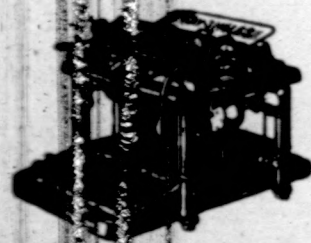
Backache, weak and inactive Kidneys cured by MOXINE KIDNEY TABLETS. Mrs. Orion Wilson of Clifton, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold." Price 50 cts., from Southern Chemical Co., Houston, Texas. 500,000 boxes sold annually.

CAN CANCER BE CURED? IT CAN.
We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.

PAUL BELLAM HOSPITAL,
1615 N. 1st St. RICHMOND, VA.

"Dr. Theodor's Worm Syrup is the
Best on earth."

A. J. SHEPHERD, M. D., Zalma, Mo.
Sole Agents—All dealers.



The
New
Model

RAY-SHOLES

Has all the good features of previous model, and a new frictionless wheel escapement that suits the requirements of any operator, with many other new improvements that are simple, easy to understand and operate, light running, a powerful manifold, makes but little noise, does nice clear-cut work.

Every **RAY-SHOLES** Typewriter is hand-finished in black and gold, durable and fully guaranteed. Sold for cash or on easy payments. Other typewriters taken in exchange as part payment.

Send your name and address for new catalog and sample of two color writing.

BIG BARGAINS IN SECOND-HAND MACHINES OF OTHER MAKES.

E. T. CHAMBERS,
STATE AGENT,

P. O. BOX 455, Jackson, Miss.

Whereas, God in his wisdom and providence has seen fit to call our people into another field, and his beloved president and co-worker has bidden us farewell. Therefore be it

Resolved, That in Mrs. McComb our society had a wise, tactful and efficient leader, strong in faith, and gifted in prayer, leading us to a nobler, higher,



6 VOLUMES—ILLUSTRATED
Half Leather Style Binding

The Final Household Encyclopedia of Medicine, Disease,
Sanitation, Hygiene, Physical Culture and Long Life

THE GREATEST THING IN LIFE

Health being the greatest thing in life, it is astonishing that the one necessary reference work has not long ago been written, especially since the last generation has seen such revolutions in medicine, surgery and sanitation that no layman, and scarcely any one physician, can keep up with them.

As a supplement to the physician's work, as a resource when a physician cannot be had, as an educator in the art of living, the Home Library of Medicine has received the most enthusiastic reception ever accorded a special encyclopedia.

4,000 SETS WERE SOLD BEFORE PUBLICATION

Before this physicians have discouraged such works, and rightly. Now that a really standard household medical library is at hand to aid in the work of showing intelligent people how to live vigorously and happily, the best physicians are welcoming it with the highest praise. It is written so that any man, any woman and any household can understand and use it. Associated with Dr. Kenelm Winslow, a former Harvard Professor, in this work, is a notable board of 23 eminent specialists—landmarks in the medical profession.

EVERYBODY CAN UNDERSTAND and USE IT

Every important illness, small and great, is described as clearly and concisely as possible, and under each disease the reader is instructed what to do, whether to consult a physician, what to do until the physician comes, and what to do if a physician cannot be had. The remedies and treatment resulting from the very latest scientific knowledge are given; all data concerning prescriptions, etc., have been rigorously revised and safeguarded by the most famous specialists.

We are not book publishers and we do not have to make a profit out of this set other than the widened recognition of the REVIEW OF REVIEWS as the magazine most closely up to the times, a magazine that consistently helps in living and thinking. The six handsome volumes would be cheap at ten dollars, and this will be their price when they are put on sale at the book stores.

OUR SPECIAL INTRODUCTORY OFFER

This first edition we are going to ship to responsible persons who send 50 cents, engaging to pay \$1 a month for only seven months—and each purchaser will receive the REVIEW OF REVIEWS for two full years—or \$7 pays for the books and the two years' subscription.

As this proposition is to deliver to you the full standard \$10 set of the new Home Medical Library, express prepaid, for \$1 over the regular subscription price of the magazine, it is obvious the first edition will not last long.

So Order at Once to Get this Price

THE REVIEW OF REVIEWS CO., 13 Astor Place, New York

Name

Address

Christian life. She was the able president of the woman's work of the state and vice-president of the woman's work of the Mississippi Association, and 'twas the verdict of all connected with her that she was one of the finest leaders that ever filled the place. She had a prominent part also in the Woman's Work of the Southern Baptist Convention.

Resolved, 2nd. That we shall miss her gracious and loving presence in our society, in our homes and in our church. She worked side by side with her Godly husband, always ready to minister to the sick, relieve the suffering,

helping to brighten cloudy days, and adding glory to the sunny ones with that divine sweet smile which brings sunshine and happiness into the lives of all so fortunate as to come under her Christly influence. She did nobly her part in standing by her people, taking her husband's place when he was away about his Master's business.

Resolved 3rd. That we will always love and cherish the memory of this dear sister and friend and thankful for her Godly example for the past five years. We heartily commend her to the love and confidence of the people of

Alexandria. May her coming to them bring happiness and prosperity and her labors in this field be crowned with success.

We are loath to give her up,
We love her kindly way;
May her light shine on and on,
"More and more unto the perfect day."

She was our tender shepherdess,
Watching all our needs;
Leading us to unselfishness,
In paths of noble deeds.
Respectfully submitted by committee,

Mrs. J. M. Tatum,
Mrs. R. E. Jacobs,
Mrs. J. F. Hill.